A LOST SHEEP Returned Home:

OR,

The Motives of the Conversion to the Catholike Faith,

OF

THOMAS VANE,

Doctor of Divinity, and lately Chaplain to His Majestie the King of ENGLAND, &c.

The Fifth Edition.

PSAL. 118. 176.

I have gone astray like a sheep that is lost; seek thy servant, for I do not forget thy commandements.

S. AUG. Solil. cap. 33.

Gratias tibi ago illuminator & liberator meus, quoniam illuminâsti me, & cognovi te. Sero cognovi te Veritas antiqua, serò te cognovi Veritas æterna.

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To the Most

EXCELLENT MAJESTIE

OF

HENRIETTE MARIE,

Queen of ENGLAND, &c.

MADAM,

TO be a nursing Mother to the Church, is the dignity and duty of a QUEEN; To which attribute seeing you have a right, as well by your virtue as your honour, I am emboldned to prostrate my self with this small Treatise, at your Royal feet. It hath pleased God, out of his infinite, and by me never-to-be forgotten mercie, to call me to the Communion of the Catholike Church; *for which I have also been called to account, and that in your Majesties family, which hath moved me (with other considerations) as to publish this my defence, so to crave your*

Majesties *Patronage both of it and me.*

Never did persecution against Catholiques in England *rage as now it doth; where like* Herod, *who, as soon as* Christ *was born, sent forth men to destroy him; So they, as soon as one is made a* Catholike *or known to be so, seek his destruction. And as* Herod, *because he would be sure (as he thought) to destroy* Christ, *destroyed all the* Children *that were about his age; So do they pursue the legal* Protestants, *as having a little resemblance with* Catholiques, *that so they may (as they hope) spunge out all the remains and memory of the* Catholique Religion.

And as God sent our Saviour *into the world, and subjected him to all humane infirmities (except sin) like unto us, that he might be mercifull; So hath he humbled your* Majesty, *even to a lower descent of suffering (considering your exaltation, from whence it must take its measure) than any other, who like an invaluable* Diamond, *were*

made

made to be firmly ſet in the moſt precious eſteem of mankind; but by the unrelenting malice of monſters have been brought to extreme degrees of calamity: whoſe excellence as it is endeared to us all by your ſufferings; ſo our ſuffering, (your heart being the more intendred by the ſenſe of your own) we hope ſhall render your Majeſtie *the more propitious to us; who ſuffer not only as good ſubjects to the* King, *but to God alſo in the* Catholique Religion.

Your gracious ſoul hath more antidote in it, then all the world hath poyſon; which will therefore in your affliction make you like the Sun, which ſhews his greateſt countenance in his loweſt declenſion; and bring you out of it, like gold out of the fire, refined, not conſumed; which when it doth, as the good thief did our Saviour on the Croſs, *So we beſeech you* Madam, *remember us when you come into your Kingdome. In the mean time we will remember you in our prayers; That your fortune*

may ſurmount your greatneſs, and your virtue your fortune; That your greatneſs may be above envy, your goodneſs above detraction; That your illuſtrious example may darken the ages paſt, and lighten them to come; That you may live beloved, and die lamented; lamented by earth, but joy'd by heaven, of which you ſhall be a part, as well as a partaker, in giving the happineſs of your preſence, and receive as a reward of all your ſufferings a never fading Diadem of Glory: So praies,

MADAM,

Your Majeſties

Moſt humble, moſt loyal,
and moſt devoted ſervant,

THO. VANE.

A Prefatory addreſs to the

PROTESTANT READER.

I Need not write much by way of *Epiſtle* to you, ſeeing the whole *Book* is but an *Epiſtle* to the Reader; wherein I declare thoſe *Motives* which led me to the *Catholike Roman Church*, and which (I hope) will have the ſame influence upon many others. For I neither think my ſelf ſo weak as that I alone ſhould be ſeduced, if the *Motives* be inſufficient; nor ſo ſtrong, they being true, that I alone ſhould comprehend them, and conquer all oppoſition either of the underſtanding or the will, which might bar obedience thereunto.

All that I deſire is, that the *Reader* will addreſs himſelf to the reading of this *Book*, with the ſame diſpoſition of mind, that I did to the meditation and ſearch of the things contained therein, before I wrote it; And that is, to deveſt his mind of all prepoſſeſſed opinions and worldly intereſts, in favour of any other *Religion*, and diſlike of this; That ſo his *Soul* may be now, as the *Philoſophers* ſay it is, when it comes into the world, like a *ſmooth table*, or *white paper*, wherein there is nothing painted or written; And having read, underſtood, and conſidered, let him make his choice, and I doubt not but he will (by the aſſiſtance of Gods grace, which

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is never wanting to thoſe, that are not wanting to themſelves,) imprint in his ſoul the characters of this *eternal truth*. But if he harbour contrary opinions with obſtinacy of will and a belief of their impoſſibility of being erroneous, he cannot be a meet Iudge in this cauſe; ſeeing according to the rule of Philoſophy, INTUS EXISTENS PROHIBET ALIENUM, *That which is within ſtops the entrance of that which is without*; Even as he that hath the chryſtalline humour of his eye tainted, cannot ſee any thing in its own true colours; And ſuch a mans partial underſtanding is like a Iudge that is already bribed on one ſide. So alſo if there lie hid in his heart any ſiniſter and inordinate affection, it will check the entrance of the true and ſaving faith, maugre all the moſt powerfull perſwaſions that can be uſed to introduce it; Like as a piece of iron or other matter remaining in a wound, will controul the efficacy of any remedy applyed thereunto. Our *Saviour* ſaith of the Iewes, *How can ye believe, which receive honour one of another, and ſeek not the honour that is of God only?* (*John* 5. 44.) And in the *Parable* of the *Supper* (*Luke* 14. 24.) the Maſter of the feaſt profeſſeth, that none of them that were invited ſhould taſt thereof, becauſe they coloured their denials with the excuſes of farming, marrying, and the like. By which you may ſee, that the honours, pleaſures, and profits of the world, and their contraries, poverty, diſgrace, and pain, are, the one ſort like *Syrens*, which (melting our hearts in delight) arreſt us here, and divert us from proſecuting our Chriſtian courſe; and the other, (as the Giants, the ſonnes of *Anak* did the *Iſraelites*,) fright us from entering into the Land of *Canaan*. (*Numb.* 13. 33.)

But

But if having truly deposed all obstinate prepossessions of judgement and worldly interests; and so having read this book, you are not yet thereby perswaded that the *Roman Catholike* is the only true *Religion*, wherein salvation is to be had, and therefore at any perils to be imbraced, this must proceed from want of understanding in you, and capacitie of the reasons here alledged; to which I can apply no cure, but my prayers, saying, as *S. Paul* did to *Timothy*, *Consider what I say, and our Lord give thee understanding in all things*, (2 *Tim* 2. 7) To which if you adde your own frequent and zealous prayers also, I assure my self you shall find the same effect, which the servant of the Prophet *Elisha* did, that your eyes shall be opened, and you shall see, that *they that be with us, are more then they that be with them*, 4 *Kings*. 6. 16. you shall understand, that the reasons on the *Catholique* side, are far more, and more powerfull, then the reasons of all other Religions whatsoever.

And if after the reading of this *Treatise*, there remains in any ones judgement, any objection against the sufficiency of any argument and motive here alledged, or any argument against the *Catholique Faith*, which is not here taken away, or any defence of your own Religion, whatsoever the Religion or argument of defence be, if you please to seek, you may find those amongst you, that can (much better then I) clear all your doubts, or if you have a mind, (being unlearned) to receive further information from me, or (being learned) to oppose me, I oblige my self to answer both the one and the other, and that with due circumstances & respects, aiming at nothing else but the glory of God, and the good of your souls. And to this end, I have in this later *Edition*

added

added the diſcuſſion of two particular points of controverſie more largely then the reſt, though more briefly then they might be, being ſuch as I know moſt *Proteſtants* do much ſtumble at, to wit, *Of the lawfulneſs of Communion in one kind*; *And of Prayer both publike and private in the Latine Tongue.*

Nor let any of you think (or ſhew that he thinks ſo by his practiſe) that to purſue this queſt of the true *Religion*, and drive it home to its iſſue, is not worth his time; or not ſo much worth it, as the purſuit of pleaſure, profit, or other worldly availes; ſeeing you all well know what our *Saviour* ſaith in the Goſpell, *What doth it profit a man, if he ſhall gain the whole world and loſe his own ſoul?* (*Mat.* 16. 26.) Suffer not your ſelves through the ſeducing of others, or your own obſtinacy, to be undone by your too much confidence, continuing ſtill in darkneſſe, like that of *Ægypt*, (*Exod.* 10. 23.) wherein no man roſe from his place: nor ſay with the *Laodiceans*, *I am rich & increaſed with goods, & have need of nothing*, &c. (*Rev.* 3. 17.) But according to the *Apoſtles* direction, *Prove all things, hold faſt that which is good*, (1 *Theſ.* 5. 21.) And adjourn not this trial to a future time, ſeeing the preſent, is that onely which is in your power. Say not as *Felix* ſaid to S. *Paul* (putting him off for the preſent.) *When I have a convenient ſeaſon, I will call for thee.* (*Acts* 24. 25.) For this is but a ſuggeſtion of the Devil to retard your return unto God. The fooliſh Virgins you know, while they delayed their preparations, and too late went to buy their oil, the Bridegroom paſſed by, and they were excluded, (*Mat.* 25.) Therefore, *to day if ye will hear his voice, harden not your hearts*, (*Pſal.* 94. 6.)

Laſtly, think upon the difference betwixt this life and the future; that this is but of the indurance

indurance of a few ſcore of years, and that therein, even to the happieſt, miſery is their freehold, their inheritance, as *Job* ſaith, *Man born of a woman, living but a ſhort time, is filled with many miſeries,* (*Job.* 14. 1.) and that the next life is eternal, either in unutterable felicitie or torment, according as men do here ſeal up their lives: Which infinitie of time, and extremitie of good or evil, without any mixture of the contrarie, are two ſuch circumſtances, that their conſideration ſhould make a man ſleight and contemn all things that concern him for this moment of time, in compariſon of thoſe things which concern the ſetling of that future eſtate, which is never to receive an end or change; and he that doth not ſo, is ſurely worſe then prophane *Eſau*, that neglected his birthright for a meſſe of porcage, or the wicked *Jewes* that preferred *Barabbas* before *Chriſt*. O who can comprehend Eternitie! Or know what it is to be damned for ever? Yet to reflect often thereon, me-thinks ſhould make a man never to pauſe, or reſt in his mind, till he had put himſelf into ſuch a condition, as by which he might have a juſt ground to hope to eſcape that miſerable and endleſs end.

Now ſeeing in the opinion of all men there are but two ſorts of things required in this matter, that is, *things to be believed*, and *things to be done*; and that the things to be done are conſequences of the former, it behoveth you in the firſt place, to be aſſured of the things you ought to believe; ſeeing as our *Saviour* ſaith, (*Mark* 16. 16.) that *He that believeth not ſhall be damned.* Which words, in reaſon, cannot be underſtood of ſome one, or few, yea or many points of Faith, excluding any one, but of all that our *Saviour* commanded to be believed, according to his Commiſſion given

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to his *Apoſtles*, ſaying, *Go ye therefore and teach all Nations*, Or, *teaching them to keep all things whatſoever I have commanded you*; and according to the exhortation of S. *Jude* to the *Church* in his time, that *ye earneſtly endeavour for the faith which was once delivered to the Saints*, (*Jude* v. 3.) Nor can you be probably aſſured that you have the faith once delivered to the *Saints*, the whole faith which the *Apoſtles* taught all Nations, but by examining (according to your abilitie) the pleas for it on both ſides; ſeeing it is granted by all, that the *Roman Faith* was the true and perfect faith, as the *Apoſtle* himſelf by conſequence confeſſeth where he ſaith, *I thank my God that your Faith is publiſhed throughout the whole world*. (*Rom.* 1. 8.) And if the *Church of Rome* have not changed her Faith, as in this *Treatiſe* is proved, then you that differ and ſeparate from her, muſt be accuſed of novelty and change, in forſaking her *Doctrine* and *Communion*, which formerly in your Predeceſſors you held. Your return unto both which, muſt be the means in the firſt place, to deliver you from eternity of torments, and advance you to the glorious liberty and felicity of the ſonnes of God: And that you may do ſo, ſhall be the daily prayer and endeavour of

Your humble Servant
in Chriſt Jeſus,

THO. VANE.

From Paris;
Auguſt 4. 1648.

A LOST SHEEP Returned Home: OR, The Motives of the Conversion to the Catholick Faith of THOMAS VANE.

CHAP. I.

The Introduction; And that the knowledge of the means to arrive unto eternal life, is not otherwise attainable, then by Faith *grounded on the Word of God.*

§. 1. SAint PETER the Prince of the *Apostles* doth thus comfort, encourage, and command us, 1 Pet. 3. 14. 15. *But and if you suffer for righteousness sake, happy are ye. But be not afraid of their fear, neither be troubled. But sanctifie the Lord God in your hearts, ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear.*

§.2. This happineſs and comfort of ſuffering for a good cauſe is remarkably expreſſed by our Saviour (5. S. *Matthew*,) where the bleſſings of other vertues are placed in the future time, that they that mourn ſhall be comforted, they that are merciful ſhall obtain mercy, and ſo of the reſt; but of the poor in ſpirit, and of the poor abſolutely, (as S. *Luke* hath it, chap. 6.20.) and of thoſe that ſuffer for righteouſneſs ſake, it is affirmed in the preſent time, *That theirs is the Kingdom of God*, Matth. 5.10. the other Beatitudes are but in reverſion, but this in preſent poſſeſſion.

§ 3. And this by the mercy of God I feel in my ſelf; for heaven is more the joy then the place, and this joy, becauſe God thinks it not fit, as yet, to call me to it, he hath ſent to me; ſo that I can ſay with S. *Paul*, (Rom. 5.3.) *I glory in tribulation*. The *Apoſtles* encouragement to abandon fear, and to ſanctifie the Lord, I will by his grace daily put in practice. But my preſent undertaking the *Apoſtles* command, to give an anſwer to every one that asketh me a reaſon of the hope (and faith from whence the hope ſprings) that is in me; and this with the enjoyned circumſtances of meekneſs towards men, and the fear of God.

§.4. And as ſome men here have asked me a reaſon, ſo if I were in *England*, I aſſure

ſure my ſelf many more would do ſo; and having heard of my change do aſk one another, and that with as much wonder, and ſorrow, as belief thereof. To theſe therefore, and to all other both *Catholicks* and *Proteſtants*, I give this enſuing anſwer for ſatisfaction. To *Catholicks*, that they may quit all fear of my recoyling; to *Proteſtants*, that they may be invited to follow my example, which though it be founded in an unworthy perſon, yet in ſo glorious an action, as coming to the boſome of the *Catholick Church*, they have no reaſon to diſdain to follow me.

§. 5. In this affair it is much more eaſie to find an entrance, then an end. For, what time ſince the beginning of *Chriſtian Religion*, what place, what thing doth not bear witneſs to the *Catholick Faith*? *Solomon* ſaith (*Cant.* 4. 4.) that the neck of the Spouſe the Church, is like the Tower of *David*, builded for an armoury, whereon there hang a thouſand ſhields, a thouſand arguments of defence of the *Catholick Doctrines*; which the many excellent Books of controverſie written both by thoſe of our own and other Nations, do moſt abundantly declare. It ſhall therefore ſuffice me to ſay onely ſo much, as may witneſs that I did not make this change without ſufficient Motives: wherein I will make choice

of a little of much, and ſay as much as I can in a little.

§.6. Entring then into a ſerious conſideration of the end, for which I and all men were created, to wit, the glory of God, and our own eternal happineſs; and of the knowledge of the means to attain thereunto, I found that by the conſent of all Chriſtians, this was not to be gotten by clear and evident ſight, nor by humane diſcourſe founded on the principles of reaſon, nor by reliance upon authority meerly humane; but only by Faith grounded on the Word of God, revealing unto men things that are otherwiſe onely known to his infinite wiſdom. Secondly, that God revealed all theſe things to *Ieſus Chriſt*, and he to his *Apoſtles*, as he ſaith, (*Iohn* 15. 15.) *All things which I have heard of my Father, I have made known unto you*; and this partly by word of mouth, but principally by the immediate teaching of the *holy Spirit*, to the end that they ſhould deliver them unto mankind, to be received, believed, and obeyed over the whole world, even to the end thereof; as he ſaith, *Matth.* 28.19. *Go teach all Nations*. Thirdly, that the *Apoſtles* did accordingly preach to all Nations, as S. *Mark* ſaith, 16.20. *They going forth preached every where*. And planted an univerſall, Chriſtian company, charging them to keep inviolably

inviolably, and to deliver unto their poſterity what they have received of them, the firſt meſſengers of the *Goſpel*, as S. *Paul* ſaith to *Timothy*, 2 Tim. 2. 2. *The things that thou haſt heard of me among ſt many witneſſes, the ſame commit thou to faithful men, who may inſtruct others.* Fourthly, that though the *Apoſtles* and their hearers be departed out of this life, yet there ſtill remains a means in the world, by which all men may aſſuredly know what the *Apoſtles* preached, and the Primitive *Church* received of them, ſeeing the *Church* to the Worlds end muſt be built on the *Apoſtles*, and believe nothing as matter of Faith, beſides that which was delivered of them; as S. *Paul* ſaith, *Epheſ.* 2. 20. *And are built upon the foundation of the Apoſtles and Prophets,* Jeſus Chriſt *being the chief Corner ſtone.*

CHAP. II.

Of the means to know which is the Word of God. *And that all the* Proteſtants *Arguments to prove that the Scripture (and it only) is the Word of God, are inſufficient; And that the general* Tradition *of the* Catholick Church, *is the onely aſſured proof thereof.*

§. 1. THeſe things being ſuppoſed, the chief difficulty to my ſeeming conſiſted in this, how we might certainly know now adayes, ſo many Ages after the *Apoſtles* death, what, and all neceſſary points that they taught and preached: the *Proteſtants* ſaid, that this was to be found in the Scriptures which were written by them; but this did not ſatisfie my doubt: for ſuppoſing the Scriptures to be the Word of God, delivered by the *Apoſtles*, and others, inſpired by him, yet I wanted ſome ſufficient witneſs or proof to aſſure me ſo much, for of my ſelf I could not finde it. The bare word of the *Proteſtants* I ſaw I had no reaſon to take, becauſe they confeſs that they may err, and I in this matter not being able to diſcover whether they did err or no, relying upon a fallible Guide, muſt alwaies remain in uncertainty and fear.

fear. I obſerved moreover, that although in moſt of their Aſſertions they might upon examination prove falſe; yet in ſaying that the *Church* might err, and taking themſelves for the *Church*, they had ſaid moſt true; finding that they indeed had erred in this moſt important particular of declaring what is the Word of God, and what not; the *Lutherans* affirming much leſs for the Word of God then the *Calviniſts*, and the *Church* of *England* doth.

§. 2. Now of neceſſity one of theſe ſorts of *Proteſtants* muſt err, and that moſt dangerouſly; the one by believing that to be the Word of God which is not, but the invention of men, and perhaps falſe and fooliſh, as *Luther* ſaid of St. *Iames* his *Epiſtle*, or the other by renouncing that which is indeed the Word of God, and ſo not believing what God himſelf hath ſpoken. Their Authority being by themſelves in their evident diſagreement thus broken, I deſcended to conſider the reaſons by them alledged to induce men to believe that the Scriptures are the Word of God, which in general I apprehended to be inſufficient, becauſe they did not lead the *Proteſtants* themſelves to an agreement in the quantity thereof: But I further

Præfat. in Epiſt. Iac. in Edit. Ienens.

ther weighed them particularly, the principal whereof are theſe.

§. 3. Firſt, they ſay the *Scriptures* are known to be divine by their own light ſhining in them, *Even as ſweet and bitter are known by the taſte, white and black by the ſight*: which aſſertion to me ſeemed very abſurd. I confeſſe indeed much of the Scripture is but the amplification of the Moral Law, which is a knowledge engrafted in man by nature, by the light whereof we may ſee that it is true; but this proves it not to be *the Word of God*. For though all truth be from God, as he is the prime verity, and ſo may be called in ſome ſenſe, *his Word*: yet by the Word of God in this caſe is meant, truth revealed by God immediately unto the pen-men thereof: and though we find much thereof to be true, as agreeing with the engrafted principles of reaſon, yet this proveth not that it was revealed immediately and extraordinarily, which is the circumſtance that makes it the Word of God, in the ſenſe of thoſe that diſpute about it. As for the hiſtorical parts both of the Old and New *Teſtament*, the inſtitution of Sacraments, with the like, they have no affinity with the in-born principles of reaſon, and are therefore not known

Cal. lib. 1. *Inſt. cap.* 1. *Sect.* 2. *in. fine.*

known to be ſo much as true, by any light they carry with them, much leſs to be extraordinarily revealed by God, and ſo to be his Word. Beſides, if it could be diſcerned, what were the Word of God, and what not, by the reſplendent light thereof, as eaſily as the light is known from darkneſs (as ſome of them ſay) how could there be ſo much diſſention about the parts thereof, as it is known there is? The *Calviniſts* ſeeing more to be the Word of God then the *Lutherans* do, and leſs then the *Catholicks*; and yet if it ſhew it ſelf by its own light, the Turks may ſee it, as well as any of them.

And here I obſerved that many had blinded themſelves with looking on the light, and could not ſee ſo farr as to diſcern between corporal and ſpiritual light, but becauſe the Prophet *David* ſaith, *Thy Word is a lanthorn unto my feet, and a light unto my paths*, Pſal 118.105. They conceived the Scripture was as eaſily diſcerned by it's own light as the Sun. True it is, that every corporal light that doth enlighten the eye of the body muſt be evident in it ſelf, and originally clear, but not ſo every truth that doth illuſtrate mens underſtanding. The reaſon is, becauſe the eye of the body cannot by things ſeen inferr and conclude things that are hidden, but

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can onely apprehend what doth doth directly and immediately ſhew it ſelf; but mans underſtanding apprehends not onely what ſhews it ſelf, but by things known infers and breeds in it ſelf the knowledge of things hidden: Hence though things ſhewing themſelves directly and by their own light, be prime principles of the underſtanding, and the means to know other things; yet alſo things hidden in themſelves being formerly known by the light of authority, may thereby become lights, that is, means to increaſe our knowledge of hidden things. So that ſpeaking of ſpiritual and intellectual lights, it is falſe that all lights that enlighten mans underſtanding to know other things, are evident in themſelves; yea ſome ſecondary principles and lights there are, which muſt be ſhewed by a ſuperiour light, before they become lights themſelves. In which kind is the Scripture, being a light onely to the faithfull, becauſe known by the *Churches Tradition*, to be from the *Apoſtles*; by the *Apoſtles* authority confirmed by miracles, to be of God; by Gods ſupreme verity, who cannot deceive, nor be deceived, to be the truth. Moreover this conceit of theirs doth utterly extinguiſh faith, and belief of the Word of God; for every thing is ſo far forth the object of faith, that it is not ſeen,

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as S. *Paul* ſaith, *Faith is the argument of things not ſeen, Heb.* 11. 1. and S. *Auguſtine (In Evang. Ioan Tract.* 40. *) What is faith but to believe that which thou doſt not ſee?* If therefore they do ſee it, they cannot properly be ſaid to believe it, but to know it: and if ſo, what excellency, what virtue, what merit, what pious affection towards God, to believe that which they ſee plainly before their eyes? A bold preſumption alſo it is in them to claim a clearer degree of knowledge then the *Apoſtles* had, for they did but *ſee through a glaſſe darkly*, 1 *Cor.* 13. 12. but theſe men are convicted of the divine truth of the things they believe, by *the luſtre and reſplendent verity of the matter of Scripture*; which is a priviledge, which whoſoever hath, equals the bleſſed Saints in heaven, whoſe happineſſe it is to ſee what we believe; eſpecially ſeeing one point of the Doctrine *Proteſtants* pretend to ſee, is the myſtery of the *Bleſſed Trinity*, the true light and reſplendent verity whereof, no man can ſee manifeſtly out of the ſtate of Bliſſe.

Fran. White Orthodox p. 107.

§. 4. Secondly, they preted to know the Scriptures to be the Word of God, by the * majeſty of the

*Whites *Reply p.* 16. 30. 68. Field *Appendix pag* 34. Cal. *Inſt. l.* 1. *c.* 7.

the matter, and purity of the Doctrine; but I conceived that though ſome myſteries of the Scripture carry a majeſty in them in reſpect of natural reaſon, and an elevation above it, as of the *B. Trinity*, yet other matters of Scripture ſeem unto reaſon ridiculous; as the *Serpents* talking with *Eve*, and *Balaams Aſſe* reproving of his maſter, with many others. Nor could the purity of the doctrine convince me; ſeeing we know that many learned and godly men have written very holily, whoſe writings are not therefore accounted the Word of God: Beſides there are many hiſtorical parts of the *Scripture* which do not at all touch upon purity, and therefore cannot be diſcerned by it. Again they affirm that the Scripture may be known by the ſtile; but I conſidered that God hath no proper ſtile or phraſe of his own, but can at his pleaſure uſe all ſtiles, and that he did uſe the pens of thoſe, whom it pleaſed him to inſpire, couching his heavenly conceits under their uſual language and ability of expreſſion; whence iſſueth ſo great difference of ſtyles (as is on all ſides acknowledged amongſt ſacred Writers) and that God did onely guide them in the truth they wrote, not in the ſtyle; for then all ther ſtyles in likelihood ſhould have been alike. Indeed God hath

hath an eternal uncreated manner of speaking, which is the production of the *eternal Word*, by which the blessed do discern him from all other speakers, by the evidence of blissfull learning, but no created manner of speaking, (no not his speaking inwardly to the soul) is so proper to God, as that it can be known to be his speaking by the meer sound of the voice, or by the stile, without some special revelation or some consequent miraculous effect.

§. 5. Thirdly, the * Harmony of the Scriptures is alledged by some as an argument to prove them to be the *Word of God*. But though this Harmony appear in divers things, yet it is most certain that there are very many seeming contradictions, many of which are but probably answered by *Commentators*, by assuming some things without proof, because otherwise they must admit contradictions; some places are not fully answered, but the *Fathers* were forced to flie from literal to allegorical senses, as appears particularly in the four first Chapters of *Genesis*, the *Genealogie* of our *Saviour*, and in the reconciling of the *Chronologies* of the *Kings*. And seeing no man is infallibly sure, that all the answers used to reconcile the seeming contradictions of Scriptures are true,

* *Whites Reply*, 19.

no man can be aſſured by the evidence of the thing, that there is this perfect harmony in them; nor conſequently, that they are thereby known to be the Word of God. Moreover, if we were infallibly aſſured that there were this perfect harmony in the Scriptures, yet this to me ſeemed not a ſufficient proof that they are the Word of God, becauſe there is no reaſon forbids me to believe, that it may not be alſo found in the writings of ſome men; yea I make no queſtion, but it is to be found, and that with leſs ſeeming contradiction then is in the Scripture; yet no man accounts that this proves their Writings to be the Word of God. Neither, as I ſaw, could theſe pretences, before mentioned, be laid hold on by the unlearned multitude, an innumerable company whereof cannot read at all; and when they hear them read, if they were asked, would ſay, that they ſee not this light, this majeſtie, ſtile and harmony, which their learned men talk of, nor do they know what it means, nor that a tittle of it is the Word of God, but only becauſe they are told ſo. Indeed S. *Peter* ſaith in the behalf of the Old Teſtament, (2 *Pet.* 1. 21. *That holy men of God ſpake as they were moved by the Holy Ghoſt.* But we are as uncertain by any thing in the words themſelves that S. *Peter* ſaid this, as of all the reſt, that is altogether. §. 6. So

§. 6. So that I could not find that there was any more then probable arguments to be drawn from the Scriptures themſelves, to prove them to be the Word of God: For that which is the Word of God, and the Rule of Faith, muſt be certain not only in ſome parts, but in every part and particle, book, chapter, and line thereof; which is impoſſible to be known by the light and evidence of the ſenſe and Doctrine, ſeeing many places even by the * *Proteſtants* confeſſions are dark, obſcure, and full of difficulties, and how can that be known to be the Word of God by the light thereof, when the light thereof is not known? As uſeleſs alſo to their purpoſe, is the majeſty, purity, ſtile, harmony, or any the like; for we believe it to be harmonious, becauſe it is the Word of God, not to be the Word of God becauſe it is harmonious, which we do not infallibly ſee. So that upon theſe conſiderations I ſaw no evident certainty out of the Scriptures that they were the Word of God; but that they are believed to be ſuch without being ſeen, upon ſome other Word of God, more clearly appearing to be the Word of God, and leſs liable to corruption then the Scriptures are, aſſuring us

* *Field of the Church lib.* 4. *cap.* 15. *Whites Reply, pag.* 35.

ſo much, and that is the *Tradition of the Church*: according to the ſaying of St. *Auguſtine*, † *I would not believe the Goſpel, unleſs the Authority of the Catholike Church did move me.* To which *Hooker*, one of the learnedeſt men that ever the Proteſtant party could boaſt of, agreeth, ſaying, † *Of things neceſsary, the very chiefeſt is to know what books we are bound to eſteem holy, which point is confeſsed impoſsible for the Scripture it ſelf to teach; for if any one book of Scripture did give teſtimony to all, yet ſtill that Scripture which giveth credit to the reſt, would require another Scripture to give credit to it: neither could we ever come to any pauſe whereon to reſt, unleſs beſides Scripture there were ſomething elſe acknowledged.* And this ſomething is, as he ſaith, * *The Eccleſiaſtical Tradition, an argument whereby may be argued and convinced what books be Canonical, and what not.*

† *Aug. contra Epiſt. fundament. c. 5.*

† *Eccl. Pol. lib. 1. ſect. 14. p. 86. l. 2. ſect. 4. 102, 103.*

* *Lib. 2. cap. 4. p. 300.*

§. 8. Laſtly, ſome ſay, they know the *Scripture* to be the Word of God, by the Spirit of God prompting it to their ſouls. And this of all the reſt ſeemed to me moſt abſurd.

ſurd. For firſt, I durſt not arrogate the Spirit to my ſelf, nor conld I know it was in any other. His ſaying, the Spirit told him the Scripture was the Word of God, did not prove it, nor had I reaſon to belirve he had the Spirit more then I, without ſome proof. If a mans teſtimony in his own caſe might thus be admitted, I ſaw that no *Heretick* would want it to ſupport his impiety, by aſcribing it to the Spirit, as * *Simon Magus* did; onely this *H. Spirit* he believed to be his Concubine *Helena*; and *Proteſtants* aſcribe the title of the Spirit to their private fancies. If I ſhould have ſaid, that I know by the ſuggeſtion of *Gods Spirit*, that this or that part of *Scripture*, or that none of it was the Word of God, my proof was as good to him, as his to me. For although the teſtimony of the Spirit of God be a ſure witneſs to him that hath it, yet it is none to others, unleſs he can prove that he hath it, by ſome miraculous effect. And without this kind of proof every prudent man hath reaſon to believe that ſuch a boaſter is a liar, and intends to deceive others (as it is likely of the firſt Authors of Hereſies) or elſe that he deceives himſelf by a ſtrong operation of his fancy, which he calls the *Spirit*; becauſe he is told by the Doctrine of ſome *Proteſtants*, that he muſt

* *Epiphan. her.* 21.

feel that he hath the *Spirit* (as in particular concerning the aſſurance of his Salvation) deſirous then to be in the right way, that which he would have, he perſwades himſelf he hath, becauſe elſe he finds himſelf at a loſſe, which begets a horrour in him. Which to avoid, he flies to this pitiful refuge, being the beſt he is inſtructed to, that he may have ſome ſtay for his belief, and repoſe for his ſoul. And this happens commonly and moſt ſtrongly to thoſe that have ſome zeal, but little wit; on whom therefore the reflection of their fancy is the ſtronger, and works upon them, as upon ſome I have have read and heard of, who by their eager deſire to be ſo, have ſtrongly conceited themſelves to be indeed Kings and Princes, and other kind of great and rich men, when truly, and in all other mens judgments, they were either madmen or fools. So that this I perceived was to open a gap to any mans fantaſtical pretence whatſoever, who had the impudence to aſcribe it to the Spirit of God.

Nor is there any peaceable way to compoſe the differences amongſt men of this nature, for each one pretending the Spirit, he hath no reaſon to yield to another, the holy Spirit being an infallible director whereſoever *it* is; yet when it is different

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in different men who pretend to it, as it often falls out, it is a certain ſigne that one of them is deceived, and both are deceived in the opinion of each other; yet neither yield ng to other, the contention ends in the action of *Zedekiah* againſt the *Prophet Micheas*, who gave him a box on the ear, and ſaid, *Which way paſsed the Spirit of our Lord from me, that it ſhould ſpeak to thee?* (*2 Chron.* 18. 23.) And ſo it hath fallen out amongſt thoſe that derive their knowledge this way, that they end their differences by blowes and conqueſts, not by Councils and Miracles. And as the ſons of *Pyrrhus* asking him who ſhould ſucceed him in his Kingdome, he anſwered, He that hath the ſharpeſt Sword: ſo if it be demanded amongſt them, who hath the Spirit of God, and conſequently the true *Religion*; It muſt be anſwered, He that hath the moſt ſtrength of armes to maintain it. But S. *Peter* did otherwiſe, who provoked by *Simon Magus*, proved that he had the Spitit of God, by raiſing up a child from death, which the other with all his Magick could not do: who alſo challenging S. *Peter* to fly from the *Capitol* to *Mount Aventine*, while he was doing ſo, by the prayer of S. *Peter*, he came tumbling down and brake his leg, whereof he ſoon after died. If men that boaſt of

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the Spirit cannot this way prove it, the ſaying of S. *Auguſtine*, is applicable unto them, * *There are innumerable, who do not only boaſt, that they are* Videntes *or* Prophets, *but will ſeem to be illuminated, or enlightned by Chriſt, but indeed are* Heretiques.

* *Tract.* 45. *in Ioan.*

§. 5. Yet moſt certain it is, that no man can believe the Scriptures to be the Word of God, but by the Spirit of God inclining him thereunto; for as the *Apoſtle* ſaith, *Eph.* 2. 8. *Faith is the gift of God.* But there are two kinds of inſpiration of the Spirit of God; one immediate without the courſe of any external ground of aſſurance, making it to apprehend divinely of the authority thereof: they that challenge the firſt are *Enthuſiaſts*, and run into all the fore-mentioned abſurdities; they that take the later way, muſt beſides their inward perſwaſion, have an external ground of belief; and then what is there ſo high and ſufficient, as the teſtimony of *Univerſal Tradition*? Agreeable whereunto *Hooker* ſaith, * *The outward Letter ſealed with the inward witneſs of the Spirit, is not a ſufficient warrant, for every particular man to judge and approve the Scripture to be Canonical, the Goſpel*

* *Eccleſ. Polit. lib.* 2. *ſect.* 7, 8. & *lib.* 3. *ſect.* 3.

ſpel it ſelf to be the Goſpel of Chriſt: but the authority of Gods Church (as he ſaith) *is neceſſarily required thereunto*

§ 9. And though it were true, that we might know the Scripture to be the Word of God, without the teſtimony of the *Church*, yet it doth no where appear that the Scripture is the whole Word of God, and contains all that the *Apoſtles* left unto the *Church* for their direction; ſo that my firſt *Quere* would ſtill be unſatisfied, to wit, how we ſhould know the whole Word of God, which the *Apoſtles* taught? For even that Word which is written doth tell us, that all is not written; and therefore doth S. *Paul* exhort us to keep both the written and unwritten: *Stand faſt* (ſaith he) *and keep the Traditions which you have learned, whether by word or by our Epiſtle*, 2 *Theſ.* 2. 15. It is manifeſt that the firſt *Church* of God from the creation untill *Moſes*, which was about the ſpace of two thouſand years, had no Word of God, but that which was unwritten, which we call *Tradition*; the Church of the *Iewes* had Scripture, but with it *Tradition*, as the *Prayer of* Elias *concerning raine*, Jam. 5. 15. *The contention of the Archangel*, S. Michaël *and the Devil about the Body of* Moſes, *Iude* v. 9. with others; and of the Scripture both Old and New, many books are loſt, as many.

ny *Parables* and *Verſes* of *Salomon*, 3 Kings 3. 32. with many other books; and S. *Paul* wrote an *Epiſtle* to the *Laodiceans*, *Col.* 4. 16. and another to the *Corinthians*, which are not extant, 1 *Cor.* 5. 7. And ſeeing we have not the whole Canon of the *Scripture*, how can we be ſure that that part which we have, contains all that we are bound to believe and do? we do not read that the *Apoſtles* were ſent to write, but to preach: and St. *Iohn* denies that he had expreſſed in writing all that he had to ſay, *Having more things to write unto you* (ſaith he) *I would not by paper and ink, for I hope that I ſhall be with you and ſpeak mouth to mouth that your joy may be full.* Now that theſe things which the *Apoſtles* did not write, but teach by word of mouth, were matters alſo of weight, and belonging to Faith, S. *Paul* aſſures us in theſe words, *Night and day more abundant by praying, that we may ſee your face, and may accompliſh thoſe things that want of your faith*, 1 *Theſ.* 3. 10. By which it is evident that the *Apoſtles* beſides their writings, did preach other things, which were wanting to their faith.

§. 10. Nor did the *Apoſtles* ſurely intend to write all points of faith; for if they had, it is probable that they altogether, or ſome one of them, would have

have done it purpoſely, punctually and methodically; and declared ſo much unto the world. But we know the contrary, to wit, that they did not write all, by their own confeſſion; and that which they did write, was but accidental and upon particular occaſions as *Hooker* affirms, (*Eccleſ. Pol. l.* 1. *ſect.* 15. *p.* 87.) *The ſeveral Books of Scripture are written upon ſeveral occaſions, and particular purpoſe*; which occaſions if they had not happened, it is moſt likely that they had not written that which they did. For inſtance, the Epiſtles of S. *Peter, Iames Iohn*, and *Iude* were written againſt certain *Hereticks*, who, miſ-underſtanding St *Paul*, did thereupon teach, *That faith onely without works ſufficed to ſalvation*; of which very point S. *Auguſtine* ſaith, (*De fide & operibus c.* 14.) *Becauſe this opinion was then begun, other Apoſtolical Epiſtles of* Peter, John, James, Jude, *do chiefly direct their intentions againſt it, that they might ſtrongly confirme Faith without works to profit nothing.* S. *Iohn* alſo did preach the *Goſpel* till his laſt age (which was very long) without writing any Scripture, and took occaſion to write (as *Ierome De Scriptor. Eccleſ.* affirms) by reaſon of the hereſie of the *Ebionites*, which then brake out. The like might be ſhewed of all the reſt. And laſtly, (which

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is worth the obſervation) all the *Epiſtles* are written to ſuch perſons onely as were already converted to the Chriſtian Faith; therefore they were written not ſo much to inſtruct, as to confirme, as *Zuinglius* alſo confeſſeth. *Tom. 2. l. de Eccleſ. fol.* 43.

§. 11. By all which it is evident, ſo far as we can ſee, that the *Apoſtles* and *Evangeliſts* did write their books not by any command from *Chriſt*, but upon ſome accidental occaſion moving them thereunto. Wherein one and the ſame matter is often repeated, as in S. *Paul's Epiſtle* to the *Romans* and to the *Galatians*; and alſo in all the *Evangeliſts*; and many other things are omitted, as a world of works which our *Saviour* did, as S. *Iohn* teſtifieth, 2 *Iohn* 21. 25. and which the *Apoſtles* did alſo, (the ſmall book of their actions) and alſo the things which S. *Paul* ordained in the *Church* of the *Corinthians*, 1 *Cor.* 11. 34. by which it is manifeſt that they neither intended any compleat Eccleſiaſtical hiſtory, nor body of divinity, containing all matters of faith and practice. So that it did neither appear to me that the *Scripture* contained all the Doctrine of Salvation that the *Apoſtles* taught, nor yet any of it; becauſe I could not ſee by the directi-

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ons that *Proteſtants* gave me, whether the *Scripture* were the Word of God or no.

CHAP. III.

Of the inſufficiency of the Proteſtants *means to finde out the true ſenſe of the Scriptures: And of the abſurdity of their aſſertion, that* all points neceſſary to ſalvation are cleer and manifeſt.

§. 1. AS to know the letter of the Scripture, ſo to know the meaning thereof, I found a matter of great difficulty; agreeable to S. *Peter*, who ſaith, ſpeaking of S. *Pauls* Epiſtles, (2 *Pet.* 3. 16.) *In which are certain things hard to be underſtood, which the unlearned and unſtable deprave, as alſo the reſt of the Scriptures, to their own damnation:* But † *Proteſtants*, to avoid their dependance on the *Church* for the interpretation thereof, ſay, that all things neceſſary to ſalvation are eaſie to be underſtood, even by the moſt unlearned Reader. But they never yet expreſſed what points were neceſſary to ſalvation, and what not, nor have given any rule by which it might be found out, but have left themſelves the li-

† *Fulke Con. Rhem. Teſt. in 2 Pet. c. 3. Morton Apol. part. 1. lib. 1. cap. 19. Whitaker controv. 2. q. 5. c. 7. p. 513.*

berty of adding to, or ſubſtracting from that title, what and whenſoever they pleaſed. And who ſeeth not that, with this device, they may exclude (if they pleaſe) almoſt all the points of Chriſtian belief and practiſe?

§. 2. Wonderfull confuſion I found herein; for here the underſtanding of the moſt unlearned Reader is made the ſize of things neceſſary to ſalvation: and if it be a meaſure unto all men, then the moſt learned Clerk is bound to believe no more then the moſt unlearned peaſant that can but read; and the moſt unlearned need not the help of the learned for the underſtanding of things neceſſary, but can find them out by his own reading. So that you muſt take the arranteſt dunce in their *Church* that can read, and after he hath diligently perused the Bible, and prayed for underſtanding therein, that which he underſtands, muſt be accounted neceſſary to ſalvation, and no more. Surely me thinks they are too blame, that have not for the greater credit and clearneſs of their cauſe, made this tryal upon ſome ſilly fellow, and from his mouth have ſet down their points neceſſary to ſalvation. But by this it appears, that they are willing to draw the matters neceſſary to ſalvation, for their great eaſe, into a very narrow compaſs, and make the

the ſame meaſure ſerve the ſillieſt Clown and the greateſt Clerk, which is uncomely. And (coming cloſer to the matter) I have known ſome affirm, (which I believe is the opinion of very many) that to believe in *Ieſus Chriſt*, without any diſtinct belief of his divine and humane nature, and that he dyed for the ſins of the world, and that a man muſt repent before he dye, is all that is neceſſarily required either for belief or practice of any man. As for thoſe that cannot read, which are I believe the greateſt number, or very little inferior, they deal moſt unkindly with them, not providing a certain means whereby they may be brought up to read, which they that can read think all are bound to, with references to the Scriptures, by the Commandement of *Chriſt*, and whereby they are to find out the things neceſſary to ſalvation; but leave them (if at all) to be ſaved by the cruel blind Popery (as they pleaſe to call it) of an implicite faith.

§. 3. I then conſidered that there was much ambiguity in theſe words, [*neceſſary to ſalvation*] there being divers kinds of neceſſity that have place in matters of Religion. Firſt there is an *abſolute neceſſity*, and a *conditional neceſſity*: *Abſolute neceſſity*, is that which admits no excuſe of impoſſibility, nor any exception of place,

time, or perſon; as in regard of thoſe that are of age capable of knowledge. The belief of *Chriſt* Mediator betwixt God and Man: and to this kind of neceſſity there are ſome that would reſtrain all things to be believed, leaving themſelves the liberty of all matters elſe to believe what they pleaſe: but with as much reaſon they may reſtrain this neceſſity to the believing only, that there is a God, and ſo renounce their Chriſtianity. *Conditional neceſsity* is that which obligeth not, but in caſe of poſſibility, and receives exception of time, place and perſon: Thus there are many points neceſſary to be believed, if a man be in place where he may be inſtructed in them, and hath time to receive inſtruction, which are not neceſſary for a man living in the wilderneſs, or ſo ready to be attached by death, as he hath no leiſure to be inſtructed, or apprehenſion to receive it; as that *Chriſt* was born of a *Virgin*, and crucified under *Pontius Pilate*. And many things are neceſſary for Paſtors to believe, which are not for common people; as that the perſons of the *Trinity* are the ſame in eſſence, but diſtinct in ſubſiſtence; that in *Chriſt* there are two Natures, and but one Perſon, with many the like: And in matter of practiſe, there are many things neceſſary in caſe of poſſibility,

poſſibility, and opportunity of time, and place, which are not neceſſary, if the conveniency to accompliſh them be not wanting; as the aſſiſtance at *Church Service*, and participation of the *Euchariſt*.

Secondly, there is a *neceſsity of means*, and a *neceſsity of precept*; *Neceſsity of means* is in thoſe things to which God hath obliged us, if we will attain the end; as of the *Sacraments*, to which God hath given power to conferre grace; and of the *Commandements*, whoſe neceſſity is impoſed upon us, if we will enter into life; and of repentance of ſins, which is a means neceſſary to obtain their remiſſion. *Neceſsity of Precept* is that which onely obliges in regard that it is commanded, contributing otherwiſe no real advancement to our ſalvation, as the celebrating the *Lords day*, and other ſuch like obſervations; the omiſſion whereof could be no hindrance to ſalvation, but in reſpect of diſobedience and breach of the *Commandement*.

Thirdly, there is a *neceſsity of ſpecial belief*, and a *neceſsity of general belief*: *Neceſsity of ſpecial belief* is of thoſe points which all faithful (if they be not prevented by death) are obliged to believe with faith expreſſe, diſtinct, and determinate, which the Schoolmen call *explicite faith*; as the twelve Articles of the *Creed*. *Ne-*

ceſsity of general belief, is of thoſe things which every particular man is not bound to believe with a diſtinct and explicite faith; as that *Baptiſme* given by *Hereticks*, is true Baptiſme; and that Hereticks, who have received *Baptiſme*, muſt not be baptized again when they return to the *Church*, with many ſuch like; in which it will ſuffice the unlearned multitude to believe them implicitly, that is, to adhere to the *Church* that doth believe them, and by a general belief imbrace them, by believing as the Church doth, and referring themſelves to her, prepared alwayes to believe them explicitely when they ſhall be declared to them, and themſelves are capable to apprehend them.

Laſtly, there is a *Neceſsity of act*, and a *Neceſsity of approbation*: *Neceſsity of act* is of thoſe things which every particular perſon is obliged actually to perform; as to profeſſe the Name of *Chriſt*, to forgive offences committed againſt him, with the like. *Neceſsity of approbation* is of thoſe things which every man is not bound actually to perform, but onely not to contradict them, not to condemn thoſe that do them, nor the *Church* that allowes them, nor to ſeparate themſelves from her upon this occaſion, as the choice to live in virginity and ſingle life, with the like.

S. 4. Now

§. 4. Now according to these several kinds of *Necessity*, I accounted it meet to hold for necessary to salvation, all those things that the *Fathers* have holden necessary in that degree, and according to those kinds of necessity, as they have holden them. And this I did not perceive to be a matter of such ease to find out, as *Protestants* did under their title of *necessary to salvation* affirm. I found innumerable places of Scripture were obscure and hard to be understood; and that their distinction of things necessary to salvation was more obscure and uncertain then any thing; having no limits or determination, but like the *Gladius Delphicus*, was fitted for all turns, but indeed served none, but to cozen themselves; who, presented with a point of belief or practice which they did not like, would wave it with saying, *it was not necessary to salvation*: Therefore as S. *Philip* asked the *Eunuch*, *whether he understood what he read*; who said, *how can I, without some body to interpret it?* So I answered my self, and had reason to believe that others could not truly answer better for themselves.

An Interpreter then was necessary, who might judge of the true meaning of the Scripture, against the corruption of *hereticks*, who all take their protection from

thence and which ſhould determine all emergent controverſies, which were needful for the preſervation of peace and unity. And in beſtowing of this Office, I obſerved the *Proteſtants* voices were divided; ſome gave it to the Scripture it ſelf, ſaying that it muſt interpret it ſelf, and be the Judge of all controverſies; †Others that the Spirit of God doth interpret to every private man, both which I apprehended abſurd and unreaſonable. The former, becauſe (nothing if it ſpeak obſcurely) can interpret it ſelf, but that which hath a living voice, which the Scripture nothaving, cannot poſſibly interpret it ſelf. As for the Aſſertion of ſome, that the obſcure places are terpreted by plain places ſpeaking to the ſame purpoſe, it is falſe; there being no ſuch plain places in many caſes to be found, which they themſelves prove by their diſagreement about the ſenſe of many places. Therefore to allay the unreaſonableneſſe of this aſſertion, they add, that it is Scripture diligently read by us, & one place conferred with another, all circumſtances weighed, and much prayer uſed; which is in effect, that (not the Scripture it ſelf, but) they interpret the Scripture by the aforeſaid means.

† *Hay. Confeſſ. p. 5. Whites way to the Church, p. 6. 27.*

§. 6. But

§. 6. But all theſe wayes of ſtudy, and conference, skill in the tongues, or the like, are but humane endeavours, and ſubject to errour: yea though much fervour of prayer be mixed therewith; and ſuch as the means are, ſuch of neceſſity muſt be the interpretation and determination; but the means are uncertain, doubtful and fallible, therefore ſuch muſt be the interpretation; and if it be uncertain, it may be falſe; and whether it be ſo or no, *Proteſtants* have no way to diſcover; but by the Spirit, as he inſtructs every particular man; whoſe inſufficiency I found in my former conſideration of the means to know the Scripture to be the Word of God. And if it cannot aſſure me of the letter of Gods Word, no more can it of the meaning; conſidering that I can neither know whether another have the Spirit, nor yet whether I have it my ſelf or no; without ſome miraculous revelation: for all other proofs of having the direction of the Spirit, are but humane, and ſo ſubject to deceit, but Miracles we are ſure are from God, becauſe they exceed all humane and created power.

§. 7. And ſeeing *Proteſtants* ground their ſalvation upon faith onely, which as they ſay, doth onely juſtifie; and faith upon Scripture onely, which according to them,

them, contains all things neceſſary to be believed; and the Scripture and ſenſe thereof upon the private Spirit onely, by which they expound the Scripture; it followes, that the private Spirit is the ſole or principal ground to them of the ſenſe of Scripture; the Scriptures ſenſe the like ground of their faith; and this their faith the like ground of their ſalvation; therefore no *Proteſtant* can have greater certainty of his faith or ſalvation, then he hath of this private Spirit, whereof ſeeing he hath none, either from *Scripture*, *Church*, *Councils*, *Fathers*, common ſenſe or experience, it muſt needs follow that he hath certainty of nothing: and that this relying upon the private Spirit muſt needs plunge him into infinite and abominable errors.

CHAP.

CHAP. IV.

Of the vanity and impiety of thoſe, who affirm, that each mans particular reaſon is the laſt Iudge and Interpreter of Scripture, and his guide in all things, which he is bound to believe and know. And that the Catholick Church *is the ſole Iudge.*

§. 1. FInally, *Chillingworth* the laſt reformer and calciner of the *Proteſtant Religion*, ſeeing the weakneſſe of all the former pretences, hath boldly and roundly reduced all to one onely principle, and that is of natural reaſon: affirming, that our belief of the *Scripture* to be the Word of God; and alſo our belief of the *Scripture* in every particular part thereof, depends upon each mans reaſon and diſcourſe, beyond which, or different from which, he is not bound to believe a tittle. Yet he doth not ſay that this way is infallible; but becauſe all wayes elſe are fallible (as he ſuppoſes) and this the onely way God hath given us to be guided by, we muſt be herewith contented, and God alſo muſt be contented herewith in us, and give ſalvation to thoſe that believe and do according to their

their beſt underſtanding. And this opinion I obſerved had got a large poſſeſſion in the minds of *Proteſtants*, eſpecially of the *Clergy* and *Gentry*, whoſe ingenuous education gave them the higheſt claim to the exerciſe of reaſon; who were therefore very glad to imbrace ſuch a principle of *Religion*, as of which they accounted themſelves the chiefeſt Maſters.

§. 2. This conceit ſeemed to me no leſſe abſurd and much more inſolent than any of the other; for the other did ſeem at leaſt to aſcribe our knowledge of the Scripture and ſenſe thereof to God, either ſpeaking in the Scripture, or by his Spirit ſpeaking to their ſouls, or concurring with their humane endeavours; though in concluſion they drew it to the determination of their own fancies. But this man more impiouſly hardy than all that went before him, doth directly and in plain terms attribute all the aſſurance we have of the Word of God (the director to ſalvation) unto our ſelves, and that too, as we are meer men. And this reſolving of faith not into Authority, but into reaſon, and that not as preparing or inducing us to believe which *Catholickes* allow) but as the main ground and ſtrongeſt pillar of our faith, and the dependence

dence of faith upon reaſon, as the concluſion on the premiſes, is a doctrine inccedibly pernicious, and the ſource of monſtrous impieties. And for this purpoſe he builds much upon this * Axiome,

We cannot poſsibly by natural means be more certain of the concluſion, than of the weaker of the premiſes, as a river will not riſe higher then the fountain from whence it flowes. Hence in the ſame place he inferres, that the certainty of *Chriſtian faith* can be but moral and humane, and not abſolutely infallible.

* *Pag.* 36. *n.* 8

Therefore as an inſtance to the ſame purpoſe, he ſaith, (*Page* 116.) *We have as great reaſon to believe there was ſuch a man as* Henry *the eight King of England, as that Ieſus Chriſt ſuffered under Pontius Pilate.* And in larger explication of this his doctrine, he ſaith, *If upon reaſons ſeeming to my underſtanding very good. I have made choice of a guide or rule for my directions in matters of faith; when afterwards I diſcover that this guide or rule leads me to believe one or more points, which in the beſt judgement that I can frame, I have ſtronger reaſon to reject, then I had to accept my former rule, I may and ought to forſake that rule as falſe and erroneous; otherwiſe I ſhould be convinced not to follow reaſon, but ſome feiled reſolution to*

hold faſt whatſoever I had once apprehended. From which wild and vaſt principle doth follow, that if the Scripture (for example) propound things ſeeming more contrary to any mans reaſon and opinion, than the inducements which firſt moved him to believe Scripture, were in his opinion ſtrong and convincing, he muſt reject the Scripture as an erroneous rule, and adhere to his own reaſon and diſcourſe, as his laſt and ſureſt guide. Eſpecially conſidering that (according to him) the motives for which we believe the Scripture are but probable, and by conſequence ſubject to falſehood; which in all reaſon muſt give place to reaſons, ſeeming demonſtrative and convincing; as there will not want any ſuch, againſt the higheſt myſteries of *Chriſtian faith*, if once we profeſſe our aſſent to them, muſt be reſolved into natural diſcourſe; For, for what reaſon do the *Socinians*, and ſuch like deny the miſteries of the *bleſſed Trinity*, the *Deity* of our *bleſſed Saviour*, and divers other points, but onely becauſe they ſeem repugnant unto reaſon. And in theſe horrible opinions do theſe reaſonably unreaſonable men fall by juſt conſequence from their own principles.

For if (as they ſay) there be no *Chriſtian Church* aſſiſted with *Infallibility*, fit to teach

teach any man even ſuch Articles as they count fundamental, and neceſſary to ſalvation, but that in every particular, even one may, and muſt follow the direction of his own reaſon, be he never ſo unlearned; what will follow but an unhappy liberty, yea, neceſſity for men to reject the higheſt and moſt divine miſteries of *Chriſtian faith*, unleſſe they can compoſe all repugnancies after an intelligible manner (as he ſpeaks) even to every ignorant and ſimple perſon, which is impoſſible, or elſe ſay that it is reaſonable for men to believe contradictions at the ſame time, which (as he ſaith) is very unreaſonable. For doubtleſſe in true Philoſophy, the objections which may be made againſt the miſtery of the *Bleſſed Trinity* and the *Incarnation of God*, are much more difficult, than any that can be brought againſt *Tranſubſtantiation*; He then that will follow theſe new principles, muſt, if he deny the one, deny the other alſo; which as yet the greateſt part of *Proteſtants* will not do; in time perhaps they may: or which is much better, obſerving the impiety of this opinion, confeſſe both.

§. 3. This I conceive was the reaſon why S. *Paul* ſaith, (*1 Cor.* 1.23.) that the *Apoſtles* did preach fooliſhneſſe in the opinion of the *Græcians*, namely becauſe

they ſought wiſdom; and what was that wiſdom but humane, the dictates of natural reaſon? which the myſteries of the *Goſpel* exceeding, they counted them fooliſhneſſe: but to thoſe that were called it was the power of God, and the wiſdom of God. By which it appears that the wiſdom of God, and the wiſdome of the *Gracians* which was humane wiſdome, the light of natural reaſon and diſcourſe, were very different; wherein the *Apoſtle* gives (as it is meet theſe wiſe men ſhould do) the preheminence to God; for that which ſeems fooliſh in God, is wiſer then whatſoever is in men, & ſo the miſteries of faith, which ſeem ſo contrary to humane reaſon, have more wiſdom in them, then their reaſons have that oppoſe them; who do therefore but prove themſelves CUM RATIONE INSANIRE, *to be mad with reaſon.* This doctrine alſo of giving reaſon the tribunal in matters of faith, and that, as it is in every particular man, is an inlet for every man to be of a ſeveral *Religion*, by differing from others in what points ſoever, according to the direction of his own reaſon; yea poſſibly to be of no *Chriſtian Religion* at all. For what makes the *Iew* to continue ſuch, but onely becauſe he ſees no reaſon to believe the *New Teſtament*? and if a *Chriſtian* ſhould chance to be indued with

with the ſame reaſon that a *Iew* is, he muſt then become a *Iew*: or if of a *Heathen*, he muſt become a *Heathen*. And for the ignorant and unlearned people, to whom this is a rule, as well as to others, what pitiful abſurd *Religions*, or none at all, will be amongſt them, who have ſo ſmall abilities of reaſon, as the world knows they have?

§. 4. Though reaſon be in its own nature the ſame, and as it proceeds from God, the author thereof, in whoſe mind the univerſal *idæa* thereof is placed; yet as it exerciſeth it ſelf in ſeveral men (ſince the ruin thereof in *Adams* fall) it is of ſeveral dimenſions, according to their natural conſtitution, moral education, and induſtry, whence it muſt needs follow that according to the different latitude of mens underſtandings, they muſt embrace more or leſſe of divine truths, and ſo be every one of a larger or ſtricter belief; and of as many ſeveral *Religions* as they are of different degrees of underſtanding. Yet notwithſtanding this admirable variety of *Religion*, charitable *Chillingworth*, doth not doubt but that God (conſidering humane frailty, and the power of education, which inſtils in us many falſe apprehenſions, and that hereby excellent judgments are corrupted) will not condemn men for

ſuch errors, as by reaſon of the former circumſtances, were unavoidable, but conceives that they are in a *Religion*, what ſoever it be, in which they may attain ſalvation. So that by conſequence any man may be ſaved, following but the direction of his own reaſon, although that reaſon direct him to deny not onely one point; but even all the *Chriſtian Faith*: thus *Iew*, *Turk*, or *Heathen*, may by this platform be ſaved.

§. 5. And truly if a man do not believe upon this one (and virtually all) reaſon, to wit, that the *Church* is to be believed, he according to my reaſon, ſhould be a *Heathen* rather than any thing elſe: becauſe their Religion ariſeth only from the principles of reaſon implanted in man by Gods *Commiſſary*, Nature; wherein all men, whoſe underſtandings are not by accident eclipſed, do agree; as that there is a God, that he is to be worſhipped, that we muſt do as we would be done unto, with the like: but all other Religions depend upon teſtimony, as the *Iews* and *Turks*, and their teſtimony far inferiour to that of the *Chriſtians*; So that if I were not a *Catholick*, according to the direction of my reaſon, I ought to be a *Heathen*. But if I will be a *Chriſtian*, I ought to be ſuch a one, as will according to our *Saviours* command

deny

deny himſelf (Matth. 16. 24.) And a mans underſtanding is a chief part of himſelf, even the chiefeſt according to moſt mens account, as we may perceive in that they do more abhorre to be counted fools, which is a defect contrary to the underſtanding, than to be counted vicious, which is a defect contrary to the will: yet this muſt be denied; and is by all good *Chriſtiant* who ſubmit to that, which (as the *Apoſtle ſaith*) *brings into captivity all underſtandings to the obedience of Chriſt*, 2 *Cor.* 10. 5.

§. 6. Beſides, whatſoever *Religion* any of them that are guided by this principle is of for the preſent, no man is ſure, nor he himſelf, that he ſhall hold it to morrow; for if his reaſon (howſoever deluded with falſe apparitions) guide him to the belief of any thing, contrary to that which he now holds, he is preſently obliged to follow it, though it be to the denial of his whole preſent faith; and to change his purpoſe in matters of *Religion* as oft as he doth his apparel; and ſo float in a giddy irreſolution and inconſtancy, led by the *ignis fatuus*, the fooliſh fire of his own reaſon, until at laſt he ſink into the depth of Atheiſm and damnation. Now how ſutable this doctrine is to the peace and tranquility of *Common-wealths* and *Kingdomes*, (where-

(wherein every man is left to his owne liberty in the choice and change of *Religion*) though it be to *Arianiſme*, to the Hereſie of the *Macedonians*, *Manicheans*, or to any the moſt blaſphemous, abſurd or turbulent, and that with impunity (as he challengeth) they that ſit at the helm of government can beſt determine.

§. 7. Laſtly, if any of theſe fore-mentioned wayes of *Proteſtants*, for the knowledge of the Word of God, the guide to eternal life, were ſufficient, what need were there of preaching and inſtructing of the people, at leaſt of them that can read? but let them take the Bible, and let nature work, which in the co-operation of their owne wiſe fancies, will hatch a goodly Religion no doubt, born like *Minerva* of the brain of *Iupiter*, and be as comely as a *Chymera* of many ſeveral ſhapes tack't together; and to them inſtead of the ancient heathen houſhold-Gods, which every one muſt adore as his private God within himſelf.

O ſacras gentes quibus hæc naſcuntur in ipſis Numina!

Who prove the truth of this ſaying in themſelves, that,

He that is School-Maſter to himſelf, is Scholar to a fool.

§. 8. Ob-

S. 8. Obſerving thus the weakneſſe and abſurdity of all the *Proteſtants* alledged, in proof that the Scripture, is the Word of God, and eaſie to be underſtood, at leaſt in all things neceſſary to ſalvation; and that it is to be interpreted by it ſelf, or by the Spirit to every particular man: ſo making way for as much variety in *Religion*, as there may be diverſity of opinion; I ſaw that although ſome probable arguments may be drawn from the Scriptures to prove them to be of God, yet there was no other infallible way to know, what is the true Word of God, firſt taught by the *Apoſtles* and their hearers, but by the teſtimony of ſome ſure, certain, and agreeing witneſſes, and what is the meaning of this Word of God, in caſe there ſhould be any important difference about it, thereby to give a period to all controverſies, but by ſome ſociety of men renowned for their wiſdome: And this I conceived in common prudence a far better way then for a man to rely upon himſelf. But though this were a better way than thoſe of the *Proteſtants*, yet if this ſociety of men were not in theſe matters free from errour, although it is more likely they ſhould tell truth than the *Proteſtants*, yet I could not have an immoveable foundation for my faith, but

but it would be ſubject to wavering and inconſtancy; and ſo there could be no prudent ſetledneſſe in *Religion*, nor any well built hope of the end thereof, eternal life.

I ſaw then that it was needful that there ſhould be a faithful witneſſe, a wiſe judge, and ſo wiſe and faithful, that he ſhould not be ſubject to falſhood or error; otherwiſe it ſeemed to me, that God had not contrived a competent way to his own glory or mans ſalvation; which to be wanting in, is neither ſutable to his wiſdome nor his goodneſſe. I therefore concluded that there was ſome ſociety of men who muſt inſtruct us in the premiſes; and that this ſociety in reaſon ought to be infallible; and that none could with any colour pretend to be this ſociety, but that which we call the *Catholick Church*, which all *Chriſtians* profeſſe to believe, according to the Creed of the *Apoſtles*. But before I could proceed any further, I was caſt upon the examination of the ſenſe of the words *Church*, and *Catholicke*, finding therein much difference amongſt the pretenders to theſe titles.

CHAP.

CHAP. V.

Of the meaning of theſe words Church, *and* Catholick, *and that neither of them belong to* Proteſtants.

§. 1. THere were ſeven Cities that ſtrove for the body of *Homer*, And very many ſocieties of *Chriſtians* there are, that lay claime to the body of *Chriſt*, which is his *Church*. And as when *Teleſius* a young *Græcian* (having won the prize in the *Pythian games*) was to be led in triumph, there aroſe ſuch a diſpute between the ſeveral Nations there preſent, every one being covetous to have him for their own, that one drawing one way, another another, inſtead of receiving the honour that was prepared for him, he was torn in pieces, even by thoſe who ſeemed moſt ambitious to honor him: So happens it to the *Church*, all thoſe that bear the name of *Chriſtians* avow, that to her onely appertains the victory over hell, and that whoſoever will have part in the prize, and gloty of this triumph, muſt ſerve under her Enſign: but when they come to debate about the body of this ſociety, then every Sect (deſirous to draw her to themſelves) they rend and tear her

her in pieces; and inſtead of embracing the *Church*, which conſiſts in Unity, they embrace *Schiſme* and Diviſion, which is the death and ruin of the *Church*.

§. 2. The *Proteſtants* do ſometimes give a ſtrict definition of a *Church*, ſometimes a large; ſometimes they reſtrain her to the number of the predeſtinate onely, ſometimes they enlarge her ſo far, that they imbrace within her compaſſe (becauſe they will be ſure not to leave out themſelues) all the variety of *Chriſtians* whatſoever. But by all the former they exclude the viſibility of the *Church*, which is an inſeparable companion thereof, as I ſhall ſhew hereafter; for the predeſtinate are not known to any body, nor ordinarily unto themſelves. But thoſe that are ſo preſumptuous (as very many are) to aſſume unto themſelves the aſſurance of their predeſtination, do eaſily lay hold on this tenure, which they do the more boldly, by how much it is more difficult for another to diſprove: But as it is not eaſie for another to diſprove, ſo it is as hard for them to prove; and concludes nothing therefore in the behalf of the *Churches* deſcription in general, or of their ſhare in particular. Beſide, the word ECCLESIA, *Church*, is derived from a Verb, which ſignifies to call, not to predeſtinate;

deſtinate: And the *Church* is a Society, but the predeſtinate are a multitude; and there is this difference between a Society and a Multitude, that a Society hath a certain forme and vertue whereby they communicate together, which the other without this aſſociation have not.

Now *Predeſtination*, as it is meer predeſtination, eſtabliſheth nothing in the predeſtinate, nor is it made in them, but in God only; and by conſequence doth not make them actual parts of the ſociety called the *Church*. It is not the union of Predeſtination, but of Vocation, that builds men into a *Church*. By the later definition of a *Church*, they deny the very being of *Hereſie* and *Schiſme*; for if the whole Maſſe of *Chriſtians* be the *Church*, notwithſtanding the errors in faith which ſome of them hold, or ſeparation in communion which they make, then there are none that can be called *Hereticks*, or *Schiſmaticks*; or elſe (which is equally abſurd) all *Hereticks* and *Schiſmaticks* are of the *Church*, and this deſtroys the holineſſe of the *Church* in doctrine, which is another inſeparable ornament thereof. Others, who are ſome of the ſubdiviſions of Sects amongſt the *Proteſtants*, as *Presbyterians*, *Browniſts*, *Anabaptiſts*, and the like, ſay (each Sect for it ſelf) that

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that is the *Church*, excluding all others from that title, even their fellow *Proteſtants*, but this excludes the *univerſality* of the *Church*, another inſeparable companion thereof, at leaſt after the *Apoſtles* had propagated it. But the *Church* (having in it the property of heat, which (as Phyloſophers ſay) is to gather together things that are of the ſame nature, and ſeparate things that are of different natures) includes all that are of the ſame faith, and admits no other.

§ 3. I therefore conceived (according to the judgement of the moſt learned) the Church to be a *ſociety of thoſe that God hath called to ſalvation by the profeſsion of the true faith, the ſincere adminiſtration of the Sacraments, and the adherence to lawful Paſtors*; Which deſcription of the *Church* is ſo fitted and proportioned to her, that it reſembles the neſt of the *Halcion*, which (as *Plutarch* ſaith) is of ſuch a juſt and exact ſize for the meaſure of her body, that it can ſerve for no other bird, either greater or leſſe.

Then for the meaning of the word *Catholick*, the *Proteſtants* ſay that that *Church* is *Catholick*, which holds the true Faith, which though it be not ſpread univerſally over the world, yet it ought to be ſo, ſay they, and therefore it is *Catholick*. By which

which they leave men in a labyrinth of finding out the true Faith in all the Particulars thereof, which (as they say) must guide a man to the *Church* that is truly *Catholick*, which being the object of the understanding, is much more difficult to find out than that which is the object of the sense, as is its being *Catholick*. And therefore it seemed to me as preposterous, as to set the Cart before the Horse, to prove a *Church Catholick*, because it is true; wherens it should be proved true, because it is *Catholick*. Besides the name *Catholick* is not a name of belief onely, but of communion also; else antiquity would not have refused that title to those, who were not separated from the belief, but onely from the communion of the *Church*; nor would they have affirmed that out of the *Catholick Church the Faith and Sacraments may be had, but not salvation*, (*S. Aug. Ep.* 50.) So that *Catholick* imports thus much, both the vast extention of doctrine to persons and places different, and the union of all those places and persons in Communion. Therefore albeit the *Protestants* should hold the same belief that the ancient *Church* did, yet if they did not communicate with the same ancient *Church*, which by succession of Pastors and people is drived down to this present

time, I could not ſee how they could with juſtice aſſume to themſelves the title of *Catholicks*.

CHAP. VI.

Of the Infallibility *of the* Church.

§. 1. NOw that the *Catholick Church* (which ſociety of *Chriſtians* ſoever it be, of which we ſhall deliberate hereafter) is the onely faithful and true witneſſe of the matter of Gods Word, to tell us what it is, and what is not it; the onely true interpreter of the meaning of Gods Word, and the laſt and final judge of all controverſies that may ariſe in matters of *Religion*, and that ſhe is not onely true, but that ſhe cannot be otherwiſe, ſeeing ſhe is infallible, I was perſwaded to believe by many reaſons. In the alledging of which, I will avoid the accuſation of *Proteſtants*, of the circular diſputation of *Catholicks*, ſaying, *They believe the Scripture, becauſe the Church ſays it is ſo, and the Church, becauſe the Scripture bids them do ſo.*

Firſt then without dependence on the Scripture, I conceived the *Catholick Church* to be infallible in her Traditions, in that which ſhe declares to us concerning the Doctrine

Doctrine of *Chriſt*, and the *Apoſtles*, and that even in the very nature of her teſtimony and Tradition: For *Tradition* being a full report of what was evident to ſenſe, namely what doctrines the *Apoſtles* taught, what Scripture they wrote, it is impoſſible it ſhould be falſe. Worlds of men cannot be univerſally deceived in matters evident to ſenſe, as are the things men hear and ſee, and not being ſo, it is impoſſible they ſhould either negligently ſuffer it, or maliciouſly agree to deceive others, being ſo many in number, ſo diſtant in place, ſo different in affections, conditions, and intereſts. Wherefore it is impoſſible, that what is delivered by full *Catholique Tradition* from the *Apoſtles*, ſhould be by the deliverers firſt deviſed, as *Tertullian* (*de præſc. cap.* 28.) faith; *That which is found one and the ſame amongſt many, is not an error, but a Tradition.* Yet ſuppoſing univerſal Tradition, as it is meerly humane, be in its nature fallible, yet the Tradition of the *Catholick Church* is by God himſelf preſerved from error; which is thus demonſtrated. God, being infinitely good, and ardently deſiring the ſalvation of mankind, cannot permit the means which ſhould convey the *Apoſtles* doctrine to poſterity, by the belief whereof men muſt be ſaved, to be poyſoned with damnable er-

ror; to the deſtruction of their ſalvation: now the onely meanes to convey this doctrine, is the *Tradition* of the *Catholick Church*, as *Tertullian* (*de Præſ. cap.* 21.) ſaith, *What the Apoſtles taught, I will preſcribe ought no other wayes to be proved, than by thoſe Churches which the Apoſtles founded.* All other means, as I have ſhewed you before, are inſufficient, and if this *Tradition* of the *Church* ſhould be inſufficient alſo, by reaſon of its liableneſſe unto errour; then were there no certainty at all of the truth of *Chriſtian Religion*, no not ſo much as that there was ſuch a man as *Ieſus Chriſt*; but all men would be left to grope in the wandering uncertainty of their own imaginations, which for God to ſuffer, cannot fall under any prudent mans belief.

§. 2. Secondly, that which binds men to believe a thing to be Gods Word, God cannot ſuffer to delude men into errour, whereby for their devotion unto his truth, they may fall into damnation; now *Catholick Tradition* from the *Apoſtles* is that which binds men to believe the ſame to be the Word of God, and that becauſe it is thereby ſufficiently propoſed, the world affording no higher nor ſurer propoſal; ſo that either this muſt be infallible, or elſe God hath left us to the guidance of our own

own weak understandings (the weakneſſe of which conceit, I ſhewed even now) and all *Chriſtians* to that confuſion, which all different opinions (yet reputed the Word of God by them that hold them) may produce.

§. 3. Thirdly, God being the *Prime Verity*, he cannot ſo much as connive at falſhood, whereby he becomes acceſſory of deceiving them, who ſimply, readily and religiouſly believe what they have juſt reaſon to think to be his Word: but there is moſt juſt and ſufficient reaſon to believe that the doctrine delivered by full and perpetual *Tradition* from hand to hand, even from the *Apoſtles*, is undoubtedly their doctrine, and the Word of God: therefore he cannot ſuffer *Catholick Tradition* to be falſified. Nor can (as I conceive) any prudent man imagine that God having ſent his Son into the world to teach men the way to heaven, every moment of whoſe life was made notable, by doing or ſuffering ſomething to that end, ſhould ſuffer the efficacy and power thereof to be extinguiſhed, by permitting damnable errors in the whole *Church*, and that ſoon after his departure (as ſome *Proteſtants* ſay) and not to recover light for twelve or fourteen hundred years together; eſpecially conſidering there was no poſſible

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means for any man to know the contrary; there was no ſociety of men that taught otherwiſe, and if at any time there ſtarted up any, they were condemned of error by all their fellow-*Chriſtians*, and in proceſſe of time melted from the face of the earth: The *Scripture* (if that were the means, as *Proteſtants* pretend) not being printed, the invention of printing not being in the world, till about two hundred years ago; and the Bibles that were written being but few, by reaſon of the great labour of writing them; and thoſe that were, not purchaſeable but by few, becauſe of their price, nor legible but by fewer, becauſe they were not printed, but written; and laſtly, not to be known to be the Word of God (as I have ſhewed before) but by the teſtimony of thoſe men, who (they ſay) were corrupted, who having corrupted the doctrine, might with much more eaſe have extinguiſhed, or corrupted the Text, and made them ſpeak what they pleaſed, it being known to far fewer then the doctrine was; it being difficult to obtaine, uncertain whether it were right, and very obſcure in its meaning; ſo that if they had been guilty of changing the *Apoſtles* doctrine, they could eaſily have razed out all thoſe places which *Proteſtants* urge againſt them, and ſo have prevented the ſtrange

ſtrange and notable diſcovery that the *Proteſtants* think they have made of their errors. And if they ſay, that God by his providence preſerved the Scripture both from extinction & corruption, may not we much more reaſonably ſay (having warrant for it out of the Scripture alſo, whereas they have no warrant for the preſervation of the Text) that God by the ſame providence did, and will alwayes preſerve his *Church* from corruption, which is a thing much more eaſily known than the *Scripture*, and, conſiſting of a living multitude, can expreſſe it ſelf more plainly: This *infallibility* in the mouth and Tradition of the *Church*, the *Prophet* aſſureth, (*Eſa.* 59. 21.) *My Spirit which is upon thee, and the words which I have put into thy mouth, ſhall not depart out of thy mouth, nor out of the mouth of thy ſeed, nor out of the mouth of thy ſeeds ſeed from hence forth for ever.* And therefore S. *Auguſtine* ſaith, that *to diſpute againſt the whole Church is inſolent madneſſe.* (*Ep.* 118.)

§ 4. To know divine and ſupernatural truth by the light and luſtre of the doctrine, belongs to the *Church Triumphant*; Inward aſſurance without an external infallible ground, is proper to *Prophets* and *Apoſtles*, the firſt publiſhers of *Religion*: and ſeeing that God doth not now inſtruct either

either of theſe wayes (as I have ſhewed) but by an external infallible ground, and this being the *Tradition* of the *Church*, it followes, that he muſt preſerve it from error, and likewiſe render the *Church* it ſelf alwayes conſpicuous, that it may be diſcerned by ſenſible marks, of which we ſhall ſpeak anon. And he is alſo bound by his providence, to aſſiſt men in the finding out of this *Church*, when they apply their beſt diligence thereunto, that ſo they be not deceived.

And whereas ſome of the more learned *Proteſtants* ſay, that though they have no infallible ground, beſides the teaching of the *Spirit*, yet they are not taught immediately by Prophetical manner, becauſe they are alſo tanght by an external, probable, though not infallible motive; to wit, the *Churches tradition*; I conceive that except they aſſign an external infallible means beſides Gods inward teaching, they cannot avoid the challenging of immediate revelation: For whoſoever knows things aſſuredly, by the inward teaching of the Spirit, without an external infallible motive, unto which he doth adhere, is aſſured prophetically, though he have ſome external probable motives to direct his belief. S. *Peter* had ſome conjectural ſignes of *Simon Magus* his perverſeneſſe and

and incorrigible malice, yet seeing he knew it assuredly, we believe he knew it by the light of prophecy, because beside inward assurance he had no external infallibe ground. If one see a man give alms publikely, though he see probable signs and tokens that he doth it out of vain-glory, yet cannot he be sure thereof, but by the light of immediate revelation, because the other tokens are not grounds sufficient to make him certain. For if a man be sure, and have no certain ground of this assurance out of his own heart, it is clear that he is assured immediately, and onely by Gods inward inspiration. Wherefore *Protestants*, if they will disclaime immediate revelation in deed, and not in words onely, they must either grant *Tradition* to be *infallible*, or else assigne some external infallible ground besides *Tradition*, whereby they are taught what Scriptures the *Apostles* dellivered.

Lastly, I was perswaded of the *Churches infallibility*, in her Traditions & Doctrines, because she is indowed with the power of miracles; which wheresoerethey are (which I shall hereafter examine) do both prove that that society of *Christians* is the true *Church*, and that that *Church* is infallible in all that she proposes as the Word of God. And the reaso is because God (who is truth

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it ſelf) cannot ſet his hand and ſeal, that is, miracles, and works proper to himſelf, to warrant and authorize a falſhood invented by men. Againſt which † *Proteſtants* object and ſay, *that miracles are onely probable, and not ſufficient teſtimonies of divine doctrine*, alledging *Bellarmine*, who ſaith, We cannot know evidently that Miracles are true, for if we did, we ſhould know evidently that our faith is true, and ſo it ſhould not be faith. To which may be anſwered, that ſuch evidence, as doth exclude the neceſſity of pious affection, and reverence to Gods Word. evidence that (conſidering the imperfection of humane underſtanding) may inforce men to believe, cannot ſtand with true faith. If we know by *Mathematical* or *Metaphyſical* evidence, that the Miracles done in the *Church* were true, this evidence would compel men to believe, and to overcome the natural obſcurity and ſeeming impoſſibility of the *Catholick* Doctrine; therefore as *Bellarmine* ſaith, we cannot be Mathematically and altogether infallibly ſure by the light of nature, that Miracles are true. Notwithſtanding it cannot be denied in reaſon, what our Saviour affirms, that Miracles are a ſufficient teſtimony binding men to believe:

† *Field lib. 3. cap. 15. Whites Reply p. 216.*

believe; *The very works that I do, do bear witneſſe of me, that the Father hath ſent me.* (*Ioh.* 5. 36.) and conſequently, that we may know them to be true by Phyſical evidence, as we are ſure of things we ſee with our eyes, and handle with our hands, as S. *Iohn* ſaith, (1 *Ep.* 1. 1.) *What we have ſeen with our eyes, what we have beheld, and our hands have handled of the Word of life.* Or we may be as ſure of Miracles, as we are of ſuch things as being once evident to the world, are by the worlds full report declared unto us, which is a moral infallibility. So that if we have not a Metaphyſical or Mathematical infallibility of the truth of Miracles, yet we have a Phyſical and Moral infallibillity, as much as we have of any thing we either hear or ſee.

Nor doth this Phyſical evidence take away the merit of faith, becauſe this evidence not being altogether and in the higheſt degree infallible in it ſelf (for our ſenſes may ſometimes be deceived) it is not ſufficient to conquer the natural obſcurity, darkneſſe, and ſeeming falſhood of things to be believed, upon the teſtimony of thoſe Miracles. For the Miſtery of the *Trinity*, of the *Incarnation*, *Real Preſence*, and the like, ſeem as far above the reach of reaſon, as any Miracle can ſeem

evident to ſenſe; hence when faith is propoſed by Miracles, there ariſeth a conflict betwixt the ſeeming evidence of the Miracles, and the ſeeming falſhood and darkneſſe of *Catholick Doctrine*; againſt which obſcurity a man cannot get the victory by the ſole evidence of Miracles, except he be inwardly aſſiſted by the light of Gods Spirit, moving him by pious affection to cleave to the doctrine, which is by ſo clear teſtimony proved to be his Word. Even as a man ſhut up in a chamber, with two lights, whereof the one makes the wall ſeem white, the other blew, cannot be firmly aſſured what colour it is, until day-light enter, and obſcuring both thoſe lights, diſcover the truth: ſo a man looking upon Chriſtian Doctrines, by the light of Miracles done to prove them, will be moved to judge them to be truth; but looking upon them through the evidence of their ſeeming impoſſibilities unto reaſon, they will ſeem falſe; nor will he be able firmly to reſolve for the ſide of faith, until the light of divine grace enter into his heart, making him prefer, through pious reverence to God, the ſo-propoſed authority of his Word, before the ſeeming impoſſibility to mans reaſon.

CHAP.

CHAP. VII.

That Catholick Tradition *is the onely firm foundation and motive to induce us to believe, that the* Apoſtles *received their Doctrine from* Jeſus Chriſt, *and* Jeſus Chriſt *from God the Father; And what are the means, by which this Doctrine is derived down to us.*

§. 1. AS *Catholick Tradition* is infallible in it ſelf, ſo is it moſt neceſſary for us, there being no other certain teſtimony to any prudent man, no firm ground or motive to believe, that the *Primitive Church* received her doctrine from the *Apoſtles*, the *Apoſtles* from *Chriſt*, *Chriſt* from God; nor any way to bring it down from thoſe times to theſe, but onely the *Tradition* of the *Church*. For we may obſerve three properties of the Doctrine of Faith; To be true, To be revealed of God, To be preached and delivered by the *Apoſtles*. The higheſt ground by which a man is perſwaded that his faith is true, is the authority of God ſpeaking and revealing it; the higheſt proof by which a man is aſſured that his faith is revealed, is the authority of *Chriſt* and his *Apoſtles*, who delivered the ſame as deſcending

from God; but the higheſt ground that moveth a man to believe that his faith was preached by the *Apoſtles*, is the perpetual *Tradition* of the *Church*, ſucceeding the *Apoſtles* unto this day, aſſuring him ſo much; according to the ſaying of *Tertullian*, (*de præſ. c. 21. & 37.*) who maketh this ladder of belief in this ſort; *What I believe, I received from the preſent Church, the preſent from the Primitive, the Primitive Church from the Apoſtles, the Apoſtles, from Chriſt, Chriſt from God, and God the prime Verity, from no other fountain different from his own infallible knowledge:* So that he that cleaveth not to the preſent *Church*, firmly believing the *Tradition* thereof, as being come down by ſucceſſion, is not ſo much as on the loweſt ſtep of the ladder that leads unto God, the revealer of ſaving truth; ſucceſſive *Tradition* unwritten being the laſt and final ground whereon we believe that the points of our belief came from the *Apoſtles*, which may be proved by theſe arguments.

§. 2. Firſt, if the main points of Faith be to be believed to come from the *Apoſtles*, becuſe they are written in *Scriptures*, and the *Scriptures* are believed to be the Word of God, upon the report of univerſal Tradition, then our belief that the things which we believe come from the *Apoſtles*, and

and from God, rests upon the Tradition of the *Church*; but it is most certain that the Scriptures cannot be proved to have been delivered unto the *Church* by the *Apostles*, but by the perpetual Tradition unwritten conserved in the *Church* succeeding the *Apostles*; all the other waies by which the *Protestants* endeavour to prove the *Scripture* to be the Word of God being vain and insufficient, as I have proved before.

Secondly, common and unlearned people, which comprehend the greatest part of *Christians*, may have true faith, yet they cannot have it grounded on the *Scripture*, for they can neither understand, not read it; or if read it, yet but in a vulgar language, of the truth of whose translation they are not assured, therefore must rely upon the testimony of the present *Church*, that that which they believe, is the Word of God.

Thirdly, if all the main and substantial points of *Christian* faith must be believed, before we can securely read and truly understand the holy *Scripture*, then they are believed not upon *Scripture*, but upon *Tradition* going before *Scripture*; and that it is so, is manifest, because true faith is not built, but upon Scripture truly understood according to the right sense there-

of, nor can we underſtand the *Scripture* aright, unleſſe we firſt know the main Articles of Faith, which all are bound expreſly to believe, by which as by a rule, we muſt regulate our ſelves in the interpretation of the *Scripture*; otherwiſe without being ſetled in the rule of faith by *Tradition*, men are apt to fall into grievous errors, even againſt the main Articles of the faith, as of the *Bleſſed Trinity*, and *Incarnation* of the Son of God, as experience doth ſufficiently teſtifie; So that reading and interpreting *Scripture*, doth not make men *Chriſtians*, but ſuppoſeth them to be made ſo by *Tradition*; at leaſt for the main points, ſuch as every one is bound expreſly to know.

Fourthly, they to whom the *Apoſtles* wrote and delivered the *Scripture*, were alteady converted to *Chriſtianity*, and inſtructed in all neceſſary points of faith, and in the common practiſes of *Chriſtianity*; and ſo by what they knew by *Tradition*, could eaſily interpret what was written, but otherwiſe might eaſily have failed in the maineſt points, as ſome, forſaking *Tradition*, did; for example the *Arrians* who were confuted by the *Catholicks*, not by bare *Scripture* (for of that the *Arrians* had plenty) but as it was interpreted by *Tradition*; therefore none can be ſuppoſed

poſed to understand the Scripture aright, and ſo to know the true Word and will of God, but by being ſuch as they were, to whom the *Apoſtles* delivered the Scripture; that is, firſt inſtructed by Tradition: Otherwiſe they may eaſily erre in ſome chief Articles of Faith, any of which to erre in, is damnable. And I would fain know, whether any underſtanding *Proteſtant* doth believe, that if a *Bible* were given to a *heathen*, or to one born amongſt themſelves (ſuppoſing he had not been trained up by *Catechiſme* and other traditional inſtruction) whether I ſay he could out of that, extract, as points clearly expreſſed therein, the thirty nine Articles of the *Church* of *England*, or the book called the *Harmony of Confeſſions*, which is the profeſſion of the faith of moſt of the *Proteſtants* of the world?

Laſtly, we cannot with modeſty ſay, that we are more able to underſtand *Scripture*, then were our fore-fathers, the ancient Doctors of the *Church*; but they thought themſelves unable to interpret *Scripture*, by conference of places, or ſuch like humane means, without the light of *Chriſtian Doctrine* beforehand known, and firmly believed upon the *Tradition* of the Church, witneſſe ‡ S. *Baſil*, S. *Gregory*,

‡ *Ruf. Eccl. hiſt. l. 2. c. 9.*

gory Nazianzene, and * Origen, who thus writeth, *In our underſtanding of Scriptures, we muſt not depart from the firſt Eccleſiaſtical Tradition, nor believe otherwiſe but as the Church of God hath by ſucceſſion delivered to us*; therefore no man is able to interpret *Scripture*, without the light and aſſiſtance of Chriſtian faith, aforehand received by the voice of the *Church*, delivering what ſhe received from her anceſtors. Dangerous and high boldneſſe then it is, for men of this age, ſo to preſume on their own interpretations of Scripture, gotten by humane means, as to make them over-ballance a thouſand *Cyprians*, *Auguſtines*', *Churches* and *Traditions*. (*Luther de capt. Babyl. Tom. 2. Wittenberg. p.* 344.)

* *Orig. tract. in Mat. 29. c. 23.*

§. 2. From all which I obſerved, that the *Proteſtants* do not well underſtād that place of *Scripture*, ſo frequently urged by them againſt *tradition*, where S. *Paul* ſaith to *Timothy*, *Thou haſt known the holy Scriptures from thy childhood, which are able to inſtruct thee, or make thee wiſe unto ſalvation*; Inferring from hence, that the *Scriptures* are able to make *all men* wiſe unto ſalvation: whereas this was ſpoken with relation to *Timothy* onely, and to ſuch as agree with him in the cauſe, for which this ſaying is

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true in him, that is, such as were aforehand instructed by *tradition*, and did firmly believe all substantial Doctrines of faith, and know the necessary practises of Christian Discipline, even as what God said to *Abraham*, *I am thy protector, and thy exceeding great reward*, (*Gen.* 15. 1.) is not appliable to all men absolutely, but onely to all men that were of the same qualification, that is, faithful and devout, as he was. Moreover the *Apostle* in that place speaks onely of the *Scriptures* of the Old *Testament*, for the New was not written in the infancy of *Timothy*, nor some of it at this very time that these words were written; and these *Scriptures* he affirms also to instruct *Timothy*, not by themselves alone, but *by faith, which is in Christ Iesus*, that is joyned with the doctrine of the Christian faith, which *Timothy* had heard, and believed on the voice of *Tradition*.

And the following words of the *Apostle* are with equal confidence insisted on, *All Scripture inspired of God is profitable to teach, &c.* is very unprofitable for their purpose, seeing that *profitable* can by no means be stretcht to signifie *sufficient*, as they would have it, and that for every man, but particularly for him that is HOMO DEI, *a man of God*, that is, one already instructed

ſted by *Tradition*, in all the main points of Chriſtian faith and godly life, ſuch an one as *Timothy* was. Thus indeed the *Scriptures* may be granted ſufficient, joyned with *Tradition*, but not alone. And whereas there are ſome places of the Fathers alledged by *Proteſtants* to prove the Scriptures to be clear in all ſubſtantial points, they are to be underſtood as the *Apoſtles* words are, with reference to ſuch men who heve been before inſtructed by *Tradition*; even as they that hear *Ariſtotle* explicate himſelf by word of mouth, may eaſily underſtand his Books of Nature, which are very hard to be underſtood of them that never heard his explication, either from his own mouth, or by *Tradition* from his Scholars.

§. 4. Whereas ſome *Proteſtants* ſay, that the difficult places of Scripture are unfolded * *by Scripture, and the rules of Logick*, † *and by other things beſide Scripture evident in the light of nature*, it ſeems to me very incongruous: Firſt, becauſe the rule of faith muſt be for the capacity of the unlearned, as well as the learned; and unlearned men cannot be ſure of the infolded ſenſe of the *Scripture* by Logical deductions. Secondly, the *Scripture* it ſelf

* *Wootons trial, &c. p. 88. l. 29.* † *Field p. 281. lin. 20.*

ſelf ſends us to ſupply her wants, not to the rules of Logick, but unto *Tradition* ſaying, *Hold the Traditions which ye have received by word or our Epiſtle,* (2 Theſ. 2. 15.) It ſends us to the Church, *the pillar and ground of truth,* (1 Tim. 3. 15.) *which whoſoever doth not hear, is as a Heathen and a Publican,* (Matth. 18. 17.) It did the ſame to the Jews, who had the Scriptures alſo, ſaying, *Remember the old dayes, think upon every generation: ask thy father, and he will declare unto thee, the elders and they will tell thee* (Deut. 32. 7.) The ſame do the Fathers as I ſhall ſhew hereafter.

§ 5. And whereas it is further objected, that the *Fathers* diſputed negatively from the Scripture, againſt Hereticks, thus; *Doctrine is not clearly delivered in Scripture, therefore is it not to be received as a matter of Faith*, we muſt know that the *Fathers* proceeded upon this ſuppoſition that was known to all, and granted by the *Hereticks* themſelves, namely that the Doctrines they diſputed againſt, were not the *Traditions* of the *Church*: and in this caſe they required the teſtimony of Scripture. Yea more, the *Fathers* did not onely require places of Scripture from the *Hereticks*, by way of deſtruction and Logical inference (for to ſuch all ancient *Hereticks* and *Proteſtants* now pretend, wherewith they de-

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lude ignoram people) but they required of them to ſhew their Doctrine in Scripture, ſaith *Irenæus*, *expreſly and in terms*;

† *Aug. de unitat. Eccleſ. cap.* 5.

And to prove it, and by texts, † which require ſharpneſſe of wit in the Auditors to judge, who doth more probably interpret them, not by places, which require an interpreter, one to make Logical inferences upon the text, but by places plain, manifeſt, clear, which leave no place to contrary expoſition, and that no Sophiſtry can wreſt them to other ſenſe; to the end that controverſies which concern the ſalvation of ſouls, be defined by Gods formal Word, and not by deductions from it by rules of Logick. And even by this way of the *Fathers* arguing negatively from the *Scripture*, the *Proteſtant Religion* is quite overthrown; for ſeeing nothing is to be reputed a matter of faith, which is not formally and expreſly to be proved by the Word of God, either written, or unwritten, and delivered by full *Eccleſiaſtical Tradition*: and ſeeing the *Proteſtants* do not, nor can pretend to this *Tradition*, nor yet can prove their tenets by *Scripture*, in expreſſe and evident terms, but ſuch as themſelves confeſſe to receive probable ſolutions, it muſt hence neceſſarily

ceſſarily follow that their doctrines are falſe, without foundation, and to be rejected by every *Chriſtian.*

§. 6. Laſtly whereas *Proteſtants* object that the *Phariſes* are reproved by *Chriſt* for the obſervation of *Traditions*, it is altogether impertinent, for the *Scripture* doth not ſay that their Traditions were derived by ſucceſſion from *Moſes* the firſt deliverer of their Law, nor did the *Phariſees* pretend to it, but they were Traditions of their own, whereof ſome were frivolous and ſuperſtitious, ſome impious, ſome pious: The frivolous and ſuperſtitious were their waſhing of hands, pots, diſhes, and the like, ſuppoſing that otherwiſe, they might have ſome ſpiritual impurity in them; which our *Saviour* confutes ſaying, *There is nothing without a man entring into him, which can defile him*, (*Mark* 7. 15.) The impious were ſuch, as whereby they violated the Commandements of God, under the pretence of obſerving their Traditions, as when they allowed a man under pretence of giving ſomething to the *Church*, to neglect his duty to his parents; *Mat.* 7. 11. Neither of theſe kinds is the *Catholick Church* guilty of. Of their pious, we have an example in their paying Tithes of mint, a very ſmall herb, which was a Tradition of their own, not commanded in their law, yet this our *Saviour* approves, and binds them to it, ſaying, *this you ought to have*

done, (*Luke* 11.42.) And it is worth the obſervation, that the thing moſt of all objected againſt our *Saviour*, was the written word and Tradition of God by *Moſes*, about keeping the *Sabbath day*, (as appears in all the *Evangeliſts*) from which precept, not by Tradition unwritten, but by logical inferences of their own, they concluded that our *Saviour* brake the *Sabbath*, by healing or doing ſome ſmall labour thereon. So that the *Phariſaical Traditions* were not pretended to be doctrines unwritten, derived from the firſt deliverer of their religion, but doctrines concluded from the Scripture, by the rules of Logick and reaſon, as they conceived, according to the preſent manner of the *Proteſtants*.

CHAP. VIII.

That the Church *is* infallible *in whatſoever ſhe propoſeth, as the Word of God* written *or* unwritten, *whether of great or ſmall conſequence, That to doubt of any one point, is to deſtroy the foundation of faith. And that Proteſtants diſtinction between points* fundamental *and* non-fundamental, *is ridiculous and deceitful.*

§. 1. HAving thus found out that the *Church* was ſhe, from whom I was to receive aſſurance what is the Word of God; and that otherwiſe it was impoſſible for

for me to know it, and that she could not mistake nor erre in her directions, I conceived then, that I was bound to believe all that she propounded to me, as the Word of God, whether it were written or not written (writing being no testimony of the truth of any thing, seeing it may be false as well as speaking) and that to donbt of any thing, was to call all into question, and to dissolve the whole nature of divine faith. For *to believe* hath a threefold signification in speech; first it is taken for knowledge; as where our *Saviour* saith, *Thomas because thou hast seen me, thou believest* (*John* 20.29.) to wit, that I am risen: now he that sees one, knows so much. Secondly, for opinion, which is an assent begot by probable reason, so men delivering their opinions, use to say, I believe thus or thus. Thirdly and most properly, for an assent unto such things as do not appear, but are assented unto by a firm reliance on the truth of him that reports them, as *S. Paul* saith, *Faith is the argument of things not seen*, *Heb.* 11.1.

And this reliance on an Author, such as cannot deceive or be deceived (at least in those things, which he propounds unto us to be believed) must beget in us an equal belief of things that have humane possibility or probability on their side, and of things that are clean against it; the matter propounded makes no matter, nor yet the man-

ner of propounding; it is the *Author*, and our apprehenſion of him that controles all oppoſition. By this do we believe the inexplicable myſtery of the *Trinity*, the *Incarnation* of God, the *Mother-hood* and yet *Virginity* of the B. *Virgin Mother*, with many others, with as much eaſe, as we believe that *Noah* had three ſons, or that *S. Peter* had neither ſilver nor gold: and by this do we believe the later with as much ſtrength and firmneſſe as the former. For he that believes a thing becauſe ſuch an one ſaies it, who he believes cannot lie, muſt believe all that he ſaies, and that with the ſame firmneſſe, becauſe the reaſon of his belief ſtill remains, namely, the inerrability of the ſpeaker. But if he apply his belief according to the probability of the thing ſpoken, and no further, then he doth not believe, becauſe of the truth of the ſpeaker, but of the thing ſpoken, which he muſt gather from probabilities of reaſon, wherein he doth not believe the thing, for the truth ſake of the ſpeakers teſtimony, but for the likelihood thereof, which he finds by the meaſure of his own underſtanding, which is not to believe the other, but himſelf; and the other no more than he would do the arranteſt lyer in the world, yea the Devil himſelf, that is, ſo far as he by his reaſon conceives that he ſpeaks the truth. Which reaſon of his, if it be infallible, he doth not believe the thing pro-

properly, but he knows it; if it be but probable, he believes it not properly, but hath an opinion of it; and no more assurance than of other humane reports, whose authors have no security from error, which as they may be true, so they may also be false. And thus to believe, is not to believe by divine and infallible faith, but by humane and fallible; and so it cancels divine supernatural faith, the first in order of the three theological vertues, without which no man can be saved.

§. 3. So that all the place that reason hath in the government of our faith is this, to lead us to believe that testimony, which cannot deceive us, and for the particular objects of belief, to take them upon trust of that testimony, without checking at them whatsoever they be; and though they be bones to Philosophy, yet make them milk to faith; and not as *Hereticks* do, make us demand a reason of every particular point of faith, which if it square not to their apprehensions, they cashier: This is not faith, but fancy. For, to rely upon a humane *basis*, such as reason is, will not support such a mighty Statue as divine faith: And, to use *Chillingworths* own similitude, *Water will not rise higher then the fountain from whence it springs*: If therefore particular reason be the governour of our faith, which reason is a humane and fallible thing, it cannot rise

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to, nor ſupport a divine faith: But divine faith is that which God requires of us in the buſineſs of *Religion*, and that which is not ſuch, is none.

And it is convenient, that as God ordained man to a ſupernatural end, namely the blisfull viſion of himſelf, which is a thing far above all excellencies of nature; ſo he ſhould bring him to this bliſs, by believing things above the reach of reaſon, which in man is his nature; and to beget this faith by Miracles, his own acts, which are above the power of nature; and by the teſtimony of thoſe that do thoſe ſupernatural acts; to whom, if he have given his deeds, it cannot be doubted but he hath given his word, of any part whereof to make any doubt, is to call the credit of all into queſtion; the houſe of Faith being like ſome artificial buildings, whereof if you pull out one pin, you looſen the whole frame: So if a man disbelieve any one point delivered him by the *Catholick Church*, he unjoints the whole frame of faith, and virtually denies it all; and that becauſe they have all the ſame height of proof, to wit, the teſtimony of the *Church*; which if ſhe can lie in one thing, ſhe may (for ought we know) in another, and ſo in all, and thus bring a man to doubt of all, and then to deny all: And that thoſe men that do denie ſome one point of *Catholick Tradition* (though unwritten) do not denie all, is not

not for that they have any faith, but out of ſecular ends, and deceitfull reaſon.

§. 4. Indeed ſome *Proteſtants* grant, that if *Tradition* be univerſal, and perfectly *Catholick*, it doth oblige to the belief thereof, but not otherwiſe; by which univerſal *Tradition* they mean, ſuch as never any one gainſaid. But if ſuch onely are to be called *Catholick Traditions*, there is ſcarce any thing left for *Chriſtians* to believe, and indeed to that paſs have many brought it; for ſome have denied the diſtinction of Perſons in the *Trinity*, others the *Divinity* of our *Saviour*, others his *Humanity*, others the *Deity* of the *Holy Ghoſt*, and a hundred more: now if no *Tradition* be to be called *Catholick*, but ſuch as was never denied by any one, or ſome number of *Chriſtians*, then a man may deny the fore-mentioned, and many other points and Articles of faith, becauſe their *Tradition* hath not been ſo univerſal, but that ſome have denied it; yea ſome books of the Scripture it ſelf were not univerſally received, till about four hundred yeares after *Chriſt*.

By *Catholick* or *univerſal Tradition* then muſt be underſtood, that which the *Catholick Church* hath alwayes taught, not which all *Chriſtians*, for then we muſt look for *tradition* in the mouths of Hereticks, whoſe property it is to deny ſome *tradition* or other, under pretence that it is oppoſite to

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Scripture. And if any have taught contrary, the *Catholick Church* hath condemned them for *Hereticks*, which is a ſufficient proof that until ſuch Heretical Spirits oppoſed ſome one or more *traditions* of the *Church*, they were univerſally believed. As for example, the Doctrine of *Chriſts conſubſtantiality*, or being of the ſame ſubſtance with the Father, no reaſonable man will deny, but that it was generally believed in the *Church*, before the dayes of the *Arch-heretick Arrius*, and that the *Councel of Nice* condemning of him, was a ſufficient proof that the doctrine he oppoſed was the *univerſal tradition* of the *Church*, by force whereof he was overthrown, and not by *Scripture* onely, there being no place of Scripture ſo plain, but he would give ſome anſwer to it, and likewiſe alledge plenty of *Scripture* in the proof of his own *Hereſie*, while he took upon him to interpret it himſelf, (forſaking the traditional ſenſe thereof) and would receive no anſwer to it. And if *Arrius* his denial of that point of *Faith*, will make it un-univerſal for place, or the doctrine it ſelf new, and ſo un-univerſal for time; (as ſome in other inſtances do alledge) becauſe it was then firſt declared by reaſon of that oppoſition, then it may be lawful under the ſame pretence for men to deny all the *traditions* of the *Church*, all the decrees of *General Councels* of the *Church*, and

and to revive all the *Hereſies* that were in the *Church*.

§. 5. Moreover to attribute conditional infallibility to the *Church*, and not abſolute in all that ſhe delivers (* as ſome *Proteſtants* do) making her infallible onely while ſhe follows the *Scripture* and *Univerſal Tradition*, is to give her no more ptiviledge then to a child or fool, who are alſo infallible while they affirm nothing, but what is agreeable to *Scripture* and *Univerſal Tradition*. But if we know not *Scripture* nor *Tradition*, but by the Churches direction, how ſhall we know in her expoſition of *Scripture*, and deciding of controverſies, that ſhe doth erre, unleſſe we know it from her alſo? ſeeing her authority in the one is as good as in the other, and by thoſe reaſons that we may deny the truth of the one, we may deny the other. And if ſhe ſay, ſhe have expounded Scripture truly, and decided controverſies aright, by the rule of *Scripture* and *Tradition*, who ſhall gainſay her? Can any man be ſo fooliſh, as to think his word is of more credit then the whole *Churches*? Or that his reaſon is better then hers? Or that if ſhe may erre from her rule, he may not do ſo alſo? And if their infallibilities be both of the ſame ſtrength, who

* *Chillingworth pag. 118. Pet. Martyr loc. Com. claſ. 4. c. 4. ſect. 21. Confeſſ. Helvet. c. 17.*

who in his right mind would not believe millions affirming the ſame thing, rather than one, or ſome few affirming the contrary? If there were a rule ſo plain and clear that all men underſtood it, and none could pervert it, then there were no need of a judge or directer; but if the rule be obſcure, or liable to miſinterpretation, as all words are, let them be expreſſed never ſo plainly, then it is meet that there ſhould not onely be a *Iudge*, but that this *Iudge* ſhould be *infallible*, ſeeing the buſineſſe concerns the ſalvation of mankind, and not be ſubject to the petty after-examinations of proud and diſcontented people, as if one or more of them did know the meaning of the rule better than the Judge, when that Judge is the univerſal *Church*. And that which theſe men affirm in this matter amounts to this wiſe Maxime; *That the Church is infallible, while ſhe is infallible*: and ſo is the Devil.

§. 6. Frivolous then and without foundation, is that late ſtarted diſtinction of points fundamental, and not fundamental, and the aſſertion built thereon; That the *Church* may erre in the one and not in the other; and ſo by conſequence we are not bound to believe her in all things. Indeed in regard of the material object or thing to be believed, ſome points are fundamental, others not; that is, ſome points are to be believed

lieved explicitely, by some than by others, as I have shewed before, speaking of points necessary to salvation. But in regard of the formal object and motive for which we believe, namely the truth of God revealing it by his *Church*, there is no distinction of points of faith, we being equally bound to believe all that is sufficently proposed unto us, as revealed by God, whether the matter be great or small: and whether the points be fundamental in their matter or no, yet they are proposed unto us by the same authority, therefore we are bound equally, with the same firmnesse of faith, to believe every one as any one. For example the *Creed* of the *Apostles* contains divers fundamental points, as the *Deity*, *Trinity of persons*, *Incarnation*, *Passion*, and *Resurrection* of our *Saviour*, it contains also some points for their matter and nature in themselves not fundamental, as under what judge he suffered, that he was buried, and the circumstance of time when he rose again, to wit, the third day; Now whosoever knows these to be contained in the *Apostles Creed* is bound to believe them as firmely as the other, and the denial of any one of them, is a fundamental and damnable errour, a giving of God the lie. For the nature of faith doth not arise from the greatnesse or smallnesse of the thing believed, for then there should be as many different faiths, as there are points to

to be believed, but from the motive for which a man believes, which is Gods revelation teſtified by the *Church*, which being alike for all objects, it is manifeſt, that they that in things equally reavealed by God, do grant one thing and deny another, do forſake the very formal motive of faith, Gods revelation, and ſo have no true divine faith at all.

§. 7. Moreover if the *Churches infallibility* be tied to a certain matter in *Religion*, then it is meet that we ſhould know that firſt, that ſo we may accordingly apply our belief: if it be fundamental, then without doubt to imbrace it, if not, to exerciſe our liberty, and believe it ſo far as we ſee cauſe; but then we muſt know the matter wherein ſhe is infallible, diſtinctly and particularly, as alſo infallibly, or elſe we may miſtake, and believe: when we need not, and disbelieve when we ought not. Now from whence ſhall we have this knowledge? God hath no where revealed it, and it ought to have been revealed together with the Commiſſion given to the *Church* to teach, or elſe ſhe might have deceived us before the caution came; but the *Church* it ſelf hath told us no ſuch matter; we have no ſuch *Tradition*; therefore we muſt have this moſt fundamental point of all the reſt, which is to know what is fundamental, and what not, either by inſpiration, or by the ſtrength of reaſon, both

both which are ridiculous; or by ſome authority coequal to the *Churches*, and yet not hers, which is moſt abſurd. And in this buſineſſe, the *Proteſtants* ſeemed unto me, to deal as obſcurely and deceitfully, as did once *Richard* the ſecond *King of England*, who in a return to peace betwixt him and his Subjects, granted pardon to all, except fifteen, but would not declare what their names were; but if at any time he had a mind, out of ſome new diſpleaſure, to cut off any man, he would ſay, he was one of the fifteen, whom he excepted from the benefit of his pardon: In like manner the *Proteſtants* ſay, we will believe the *Church* in all points, but thoſe that are not fundamental, not expreſſing what they are; and when they have a wanton diſpoſition to deny their belief to ſomething that the *Church* hath declared, they ſhelter their denial under the protection of this unlimited diſtinction, and ſay it is a point not fundamental. And if on the other ſide they find it for their advantage to cloſe with other *Churches*, they ſay they are one *Church* with them, becauſe forſooth they agree, in they know not what, that is, in their inexplicable fundamentals.

§. 8. But *Chillingworth* (*pag.* 137. *ſect.* 20.) hath undertaken to give us, though not a catalogue, yet a deſcription, (as he ſuppoſes) by which we may diſcern between

ſundamentals and not fundamentals, or circumſtantials, as he calls them. The former being ſuch as are revealed by God, and commanded to be preached to all, and believed by all. The later ſuch, as though God hath revealed them, yet the *Paſtors* of the Church are not bound under pain of damnation, particularly to teach them unto all, and the people may ſecurely be ignorant of them. And this is even the ſame obſcurity in more words; for what is to be preached to all, and believed by all, and what the Paſtors may forbear to preach, and the people may be ignorant of (eſpecially ſeeing the ſame degree of ignorance is not ſecure to all people alike, but receives infinite variety, according to their meanes of knowledge) is as undeterminable, as what is fundamental and what not. But ſuppoſe the *Paſtors* do preach more than they are bound to preach, and reveal that truth, which if it had not been revealed, the people might ſafely have been ignorant of, may they be ignorant or unbelieving, now it is revealed to them? If they be, then they deny that very authority, upon which they believed the moſt fundamental points, which is the ground of all belief and by conſequence deny the whole faith: From whence we may ſee, that the *Paſtors* teaching is not to be ſtinted by the things the people ought neceſſarily to believe; but the

peoples

peoples neceſſity of believing ought to be enlarged according to the meaſure of the *Paſtors* preaching. The *Church* is not confined to the teaching of fundamentals onely for the matter, but whatſoever ſhe teacheth, is fundamental for the form, and motive of belief. The circumſtantials are (as he confeſſeth) revealed by God to the *Church*, and if the *Church* reveal them to the people, the people muſt either believe them, or deny to believe God. And though common people, and others alſo, may ſafely be ignorant, before they have been inſtructed, yet they may not be ſo after; nor hath God confined the *Paſtors* inſtructing of the people to any certain matter, to fundamentals onely; for *Chriſt* bids his *Apoſtles* teach all Nations, to obſerve all things, whatſoever he commanded them. (*Mat.* 28. 20.) And though common people may ſafely be ignorant of many things, yet they muſt not be unbelieving of any thing, but by an implicite faith at the leaſt, believe all that the *Church* believes, by adhering, and reſigning themſelves to her, being prepared to believe explicitely what and when ſhe ſhall declare it to them: Which faith is originally and fundamentally built upon the Word of God, not as written, but as delivered by the *Tradition of the Church*, ſucceſſively from the *Apoſtles*; upon the authority whereof, we believe that both Scriptures and all other

Articles of faith were delivered to them by the *Apoſtles*; to the *Apoſtles*, by *Chriſt*; to *Chriſt*, by God, the fountain of all truth.

CHAP. IX.

That there is and ever ſhall be a viſible Church *upon earth; And that this Church is one, holy, Catholick and Apoſtolick.*

§. 1. NOw conſidering all that hath been ſaid before, the ſumme whereof is this; That we have no means to know certainly the doctrines of the *Apoſtles*, but onely the *Tradition* of the *Church*, and that that *Tradition* is, and ought to be infallible; hence I conceived, that this conſequence was neceſſary, that there ſhould be, and is alwayes, a viſible *Church* in the world, to whoſe *Traditions* men might cleave; and that this *Church*, is *one*, *univerſal*, *Apoſtolical*, *Holy*.

Firſt, there is alwayes a true *Church* of *Chriſt* in the world; for if there be no means for men to know that Scriptures, and all other Articles came from *Chriſt* and his *Apoſtles*, and ſo conſequently from God, but the *Tradition* of the *Church*, then there muſt needs be in all ages a *Church*, receiving and delivering theſe *Traditions*, elſe men in ſome age ſince *Chriſt*, ſhould have been deſtitute of the ordinary means of ſal-

vation.

vation, becauſe they had no means to know aſſuredly the doctrines of *Chriſtianity*, without aſſured faith whereof, no man can be ſaved. And although a falſe *Church* may deliver the true Word of God, as it is contained in the *Scripture* and the *Creed*, yea even a *Jew* or *Heathen* may do ſo, for this is caſual; yet none but a true *Church* can deliver the Word of God, with aſſurance to the receiver that the Text is incorrupt, thereby binding him to the belief thereof. Now it is neceſſary that men have the true *Scripture*, not onely caſually, but they muſt be ſure the Text thereof be uncorrupt; therefore there muſt be a true unerring *Church*, whoſe authority is ſo authentique, that it is a ſufficient warrant for men to believe the doctrine ſhe delivers, to come from the *Apoſtles*.

Secondly, this *Church* muſt be alwayes viſible and conſpicuous; For the *Traditions* of the *Church*, muſt ever be famous, and moſt notoriously known in the world, that a *Chriſtian* may truly ſay with S. *Auguſtine*, (*De utilit. cred. c.* 14.) *I believe nothing but the conſent of Nations and Countreys, and moſt celebrious fame.* Now if the *Church* were at any time inviſible, or very ſecret aud hidden, then could not her Traditions be famouſly known, nor could men, that were willing to ſubmit themſelves to her directions, know where to find her, out of whoſe communi-

on they cannot attain ſalvation.

Thirdly, this *Church* is *Apoſtolical*; that is, derived from the *Apoſtolical See*, by the ſucceſſion of *Biſhops* and *Paſtors*, for elſe how can we be aſſured that we have the *Apoſtles doctrine*? It muſt be one generation that muſt certifie another; and if there ſhould be any interruption, in that time, all might be loſt and changed. And how could the *Tradition* of *Chriſtian Doctrine* be notoriouſly *Apoſtolical*, if the *Church* delivering the ſame, hath not a manifeſt and conſpicuous pedigree and derivation from the *Apoſtles*? Which is a convincing argument uſed by S. *Auguſtine* (*Epiſt.* 48. *circa med.*) *How do we truſt out of the divine writings, that we have manifeſtly received Chriſt, we have not alſo from thence manifeſtly received his Church*? The *Church* that hath a lineal ſucceſſion of *Biſhops* from the *Apoſtles*, famous and illuſtrious, whereof not one hath been oppoſite in *Religion* to his immediate predeceſſor, proves evidently that this *Church* hath the Doctrine of the *Apoſtles*. For as in the rank of three hundred ſtones ranked in order, if no two ſtones be found in that line of different colour, then if the firſt be white, the ſecond is white, and ſo the reſt unto the laſt; even ſo if there be a ſucceſſion of three hundred *Biſhops*, all of the ſame *Religion*, if the firſt have the *Religion* of the *Apoſtles* and S. *Peter*, the ſecond hath,

hath, and ſo the reſt even unto the laſt.

Fourthly, this *Church* is one, that is, all the *Paſtors* and *Preachers* deliver, and conſequently all her *Diſciples* and *children* believe one and the ſame Faith. For if the Preachers and Paſtors of the *Church* diſagree about matters, which they preach as neceſſary points of Faith, they loſe all their credit and authority; for who will believe witneſſes on their own words, if they diſagree in their teſtimony?

Fifthly, I infer, that this *Church* is *univerſal*, ſpread over all Nations, that ſhe may be ſaid to be every where, morally ſpeaking, that is, according to common humane account, by which a thing diffuſeth over a great part of the world, and famouſly known, is ſaid to be every where; In this manner, the *Apoſtle* ſaid, that the faith of the *Romans was renowned in the whole world* (*Rom.* 1. 12.) that ſo the whole world may take notice of her, as of a worthy and credible witneſſe of *Chriſtian Tradition*, howſoever her outward glory and ſplendour, peace and tranquility, in ſome places, and at ſome times be more or leſſe eclipſed, and ſhe be not alwayes in all places at once. And the reaſon of this perpetual viſible univerſality is, becauſe the *Tradition* of the *Church* is the ſole ordinary meanes of faith toward the Word of God. This *Tradition* therefore muſt be ſo delivered, as that it may be known

known to all men, ſeeing God will have all men (without exception of any Nation) *to be ſaved and come to the knowledge of the truth*, (1 *Tim.* 2. 4.) which they cannot do, unleſſe the *Church* be ſo diffuſed in the world, that all known Nations may take notice of her. And Gods will that all men ſhould be ſaved, though it be but an *antecedent will*, as Schoolmen call it, yet it infers two things, which ſome *Proteſtants* deny; firſt the ſalvation of all men; ſecondly, the means of their ſalvation. In reſpect of the means, the Will of God is abſolute that all men in ſome ſort or other have ſufficient means of ſalvation. In reſpect of the end, to wit, the ſalvation of all men, the will of God is not abſolute, but as Schoolmen ſay, *virtually conditional*, that is, God hath a will that all men be ſaved, as much as lies in him, if the courſe of his providence be not intercepted, and men will co-operate with his grace. And the reaſō why ſome Nations hear not the Goſpel and Word of God, is not the defect of his *Church*, but the want of working in the natural cauſes, to diſcover ſuch Countries; which defect God will not ever miraculously ſupply. But if the *Church* were inviſible to the world, and hoarded up her *Religion* to her ſelf, either not daring, or not willing to profeſſe and preach the ſame unto others; Nations may be known, and yet the Word of God not known to them. If therefore this *Church* ſhould

ſhould be hidden for a long time, mens ſouls ſhould periſh, not through defect in the natural cauſes, but onely through the hiddenneſſe, obſcurity, and wretchedneſſe of the ſupernatural means, to wit, of the *Church*; not endewed with ſo much zeal and courage, as to profeſſe her *Religion*, and to propagate it in the world, which cannot be; Therefore it is impoſſible that the true Church ſhould not be ever univerſal, and famously known.

Sixthly, this *Church* is *holy*, both in life and Doctrine. *Holy* for life, ſhining in all admirable ſanctity, the raies whereof do overcome the hearts of the beholders; ſuch as the *Holy Apoſtles* gave example of, as of poverty, chaſtity, obedience, charity, in undergoing all forms of labour, and danger for the ſafety of ſouls; patience invincible in the rough handling of themſelves by wonderful faſtings, and all kind of auſterities; fortitude heroical in ſuffering Martyrdome, not onely with patience, but with joy, though given them in all the moſt hideous ſhapes, that mans imagination, ſteeled with malice, could invent. And although this kind of ſanctity does not ſhine in all the members of the *Church*, but in the more eminent profeſſors, and principally in the *Paſtors*, yet if this kind of ſanctity together with Miracles were wanting, ſhe could not be ſo ſufficient a witneſſe to *Infidels*, who ordinarily

dinarily are not won to the affection, and admiration of *Chriſtianity*, but by beholding ſuch wonders of power, and ſanctity in the Profeſſors thereof. Holy ſhe is alſo for doctrine, in regard her traditions are divine and holy, without commixture of error; for if the *Church* could deliver any one, or few errors, intermingled with many truths, her *Traditions* even of the truth were queſtionable, and could not be believed upon her word: Even as if we admit in *Scripture* any error in ſmaller matters, we cannot be ſure of its infallibility in matters of greateſt moment; as he that ſhall ſay, Gods written word is falſe, or uncertain, when it tells him, that S. *Paul* left his cloak at *Troas*, may alſo ſay with as much reaſon, that it is falſe or uncertain, when it tells him that *Chriſt* was born of the *Virgin Mary*: Even ſo he that grants that ſome part of *Traditions* or the Word of God unwritten, may be falſe; infers by conſequence, that every part thereof may be ſo; and that becauſe we have no antecedent ground or touch-ſtone to try *Traditions* by, but they muſt be believed for their own ſakes, being therein more fundamental than the *Scriptures*, which are not known to be *Apoſtolical*, but by *Tradition*; whereas perpetual *Tradition* is known to come from the *Apoſtles* by its own light; for what can be more evident, then that that is from the *Apoſtles*, which

which is delivered as *Apoſtolical* by perpetual ſucceſſion of *Prieſts* and people, affirming and believing the ſame.

§. 2. But againſt this truth, that if the *Church* may erre in one thing, neither we, nor ſhe can be ſure that ſhe ſpeaks truth in any thing, *Chillingworth* (*pag.* 117. *ſect.* 106.) makes theſe (in my judgement) impertinent interrogations: *A Iudge may poſsibly erre in Iudgement can he therefore never have aſſurance that he hath judged right? A travailer may poſſibly miſtake his way, muſt I therefore be doubtfull whether I am in the right way, from my hall to my chamber?* In which he weakly falls into compariſon betwixt matters, which are the object of the ſenſe, or of the underſtanding, and of faith, which in this caſe have no proportion betwixt them. For the doctrines of faith, (as they are of faith, being altogether, and all equally, without the reach of our knowledge) we have no way to attain to, but by the help of others, whom we muſt abſolutely believe; and if we know that they may deliver that which is falſe to us, we can never be ſure that any thing they deliver to us, is not falſe, unleſſe we had ſome ſuperiour rule to try and examine their *Traditions* by, which certainly we have not. Nor can the *Church* it ſelf, if ſhe may erre in the delivery of one thing, be ſure that ſhe doth not erre in every thing, becauſe ſhe hath no infallible rule

to

to examine her doctrines by, out of her ſelf; who if ſhe be aſſiſted by the *Holy Ghoſt*, cannot erre in any thing; if not, for ought ſhe knowes, ſhe doth in all things. Now that the *Church* is aſſiſted by God, and that mans reaſon cannot be the higheſt judge, to whom the laſt appeal is made in matters of faith, which deſcend from God, I have ſhewed before. As for a humane Iudge, as he may erre through ignorance, willfulneſſe or negligence, which to conceive of the *Church*, is abſurd, yea blaſphemous, ſhe having *Chriſt* for her Head, and the *Holy Ghoſt* for her *Spirit*; ſo he cannot be more certain of the truth of his judgement, than his reaſon can make him, which will not reach to an abſolute infallibility. And as a travailer may miſtake his way in one journey, ſo he may in another, if he have no more certainty nor better guide of the one way, than of the other; which is the *Churches* caſe in propounding and believing matters of Faith, revealed to her by God, which, like the Circumference from the Center, are all equally diſtant from our knowledge, and the *Church* hath an equal Prerogative of infallibility by the guidance of the *Holy Ghoſt* in all, who therefore can erre in nothing, or in all things, which ſhe ſaith ſhe ſo receives, and delivers. Yet *Chillingworth* ſaith that his conſequences are as like the other, as an egge to an egge,

egg, or milk to milk; but more truly, they are as like as an egg to an oyster, or milk to ink.

§. 3. And lest any *Protestant*, who honours the *Scriptures* much with his lips, though he be far removed with his heart, should think that I am injurious to the *Scripture*, in saying that *Tradition* is more fundamental than *Scripture* it self, I desire him to take notice, that *Tradition* and *Scripture* according to different comparisons, are equal and superiour the one to the other. Compare them in respect of certainty of truth, they are equal, both being the Word of God, the one written, the other unwritten, and so both infinitely certain. Compare them in respect of depth, of sublimity, and variety of doctrine, the *Scripture* is far superiour to *Tradition*, *Tradition* being plain and easie doctrine, concerning the common, capital, & practical Articles of *Christianity*, whereas the *Scripture* is full of high and hidden senses, and furnished with great variety of examples, discourses, and all manner of learning. Compare them in respect of antiquity, and evidence of being the *Apostles*, the *Scripture* is inferiour to *Tradition*, in time and knowledge, and cannot be proved directly to be the *Apostles*, and therefore Gods, but by *Tradition*. As *Philosophy* is more perfect than *Logick*, and *Rhetorick* than *Grammar*, in respect of high and excellent knowledge; yet *Logick* is more prime, original & fundamental then *Philosophy*, *Gram-*

mar then *Rhetorick*, without the rules and principles whereof they cannot be learned: Even ſo *Tradition* is more prime and original than *Scripture*, though *Scripture* in reſpect of depth, and ſublimity of diſcourſe, be more excellent then *Tradition*.

CHAP. X.

That the Roman is that one, holy, Catholick and Apoſtolick Church.

THeſe premiſes conſidered, I look'd round about to ſee amongſt all the ſocieties of the world profeſſing the name of *Chriſt*, to which of them the title and dignity of the *Church* might moſt juſtly be applied; and I found that the *Roman Church*, that is, the multitude of *Chriſtians* ſpread over the face of the known world, adhering to the doctrine of the *Church* of *Rome*, is the *One*, *Holy*, *Catholick* and *Apoſtolick Church*. The vulgar objection againſt the title of *Catholick Roman*, that is, ſay they, univerſal, and yet but particular, ſeemed very childiſh; the one title being applyed in regard of the doctrine, and the extent thereof, which is univerſal; the other of the diſcipline, and the fountain and head thereof, which is particular, from the *Biſhop* of *Rome*. For the word *Catholick* is taken three waies, to wit, *formally*, *cauſally*, and *participatively*. *Formally*, the univerſal *Church* onely, that is to ſay, the ſociety of all the true particular *Churches* united in one ſelf ſame

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Communion, is called *Catholick*. *Causally*, the *Roman Church* is called *Catholick*, for as much as she infuseth universality into all the whole body of the *Catholick Church*. For to constitute universality there must be two things, one that may be instead of matter thereto, to wit, the multitude; and the other instead of form thereto, to wit, unity; for a multitude without unity, do not properly make universality;

*Take away unity from the multitude, (*saith S. Augustine) *and it is a tumult, but bring in unity, and it is a people.* Therefore the *Roman Church* (which as the center and beginning of the *Ecclesiastical Communion*, infuseth unity, which is the form of universality, into the *Catholick Church*) may be called *Catholick* causally, though in her own being she be particular: Even as the chief *Captain* of an Army, on whom all the inferiour *Captains*, *Officers*, and common *Souldiers* have their dependency, and with whom they hold correspondency, is called the *General*, though he be but one particular man, because it is he, that (by the relation that all others have to him) gives unity to the whole body of the Army. And thirdly, particular *Churches* are called *Catholick*, *participatively*, because they agree and participate in doctrine and Communion with the *Catholick Church*.

De verb. Dom. secundum Luc. Serm. 16.

§. 2. Now I was induced to believe, that the *Roman Church* is the only true *Catholick Church*, by theſe enſuing reaſons. Firſt, God being the *Prime Verity*, revealing truth, cannot ſuffer the knowledge of ſaving doctrine to be impoſſible, but it is impoſſible, if it be hidden; or if falſe means of knowledge thereof, be ſo dreſt with the marks of the true, as that the true become undiſcernable from it: And if the *Roman* be not the true *Catholick Church* and *Tradition*, then the true Catholick Church and Tradition is hidden, and a falſe Church hath the marks of the true ſo clearly; that no other can with any colour pretend to be *Catholick* rather than it; that is, to have doctrine delivered from the *Apoſtles* by whole worlds of *Chriſtian Fathers*, to whole worlds of *Chriſtian children*. Hence either there is no means left aſſuredly to know the ſaving truth, or elſe it muſt be inward teaching by immediate revelation, without any external infallible meanes; or the *Scripture*, known to be the Word of God, and truly interpreted, by the light and evidence of the things, or by the force of natural reaſon, the vanity and falſhood whereof I have already ſhewed: for knowledge of ſupernatural truth by the light and luſtre of the doctrine, is proper to the *Church triumphant*, inward aſſurance without an external infallible ground is proper unto *Prophets*, and the firſt publiſhers of *Religion*,

ligion. Hence it may be concluded, that if God be the *Prime Verity*, teaching *Christian Religion* darkly, without making men see the light of things believed; and mediately, by some external infallible means, upon which inward assurance must rely, then he must ever conserve the *Catholick Church* and *Tradition* visible and conspicuous, that the same may be by sensible marks discerned.

And if any object, that the senses of men in this search may be deceived, through natural invincible fallibility of their organs, and so be no ground of faith, that is altogether infallible; I answer, that evidence had by sense, being but the private sense of one man, is not ordinarily fallible: but when the same is also publick and general, that is, when a whole world of men concur with him, then his evidence is altogether infallible. Besides, seeing God will not teach men immediately, but will have them cleave to an external infallible means, and to find out this means by the sensible evidence of the thing, he is in a manner bound by the perfection of his veracity to assist mens senses with his providence, that therein they be not deceived, when they use such diligence, as men ordinarily use, that they be not deceived by their senses. Now what greater evidence can one have, that he is not deceived in this matter of sense, that the *Roman* Doctrine is the *Catholick*, that is, our

ſtrine delivered from the *Apoſtles*, by worlds of *Chriſtian Anceſtors*, unanimous amongſt themſelves in all matters of faith: what greater aſſurance (I ſay) can one have, that herein he ſees aright, than a whole world of men profeſſing to ſee the ſame that he doth? And ſurely this was the meaning of God by the Prophet *Eſay*, when ſpeaking of the *Church of Chriſt*, he calls it *a direct way, ſo that fools cannot erre therein*, (Eſa. 35.8) which cannot be, but by following a world of Anceſtors going before them in the ſome Tract. Otherwiſe it is not onely poſſible for fools, but even for them that ſeem to be wiſeſt to erre, yea in this caſe it is impoſſible to be otherwiſe.

And if it be further objected, that *I believe the Catholick Church*, is an Article of Faith, and *Faith is the argument of things not ſeen*. I anſwer, an Article of Faith may be viſible according to the ſubſtance of the thing, and yet inviſible according to the manner it is believed in the *Creed*. The third Article, *He ſuffered under Pontius Pilate, was crucified, dead, and buried*, according to the ſubſtance of the thing, was evidence to ſenſe, and ſeen of the *Iews*, and is now believed of their poſterity; but according to the manner that it is believed in the *Creed*, to wit, that herein the Word of God by his *Prophets* was fulfilled, and that it was done for the ſalvation of man; in this manner this viſi-

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ble Article is inviſible, and ſo it is believed in the *Creed*. In like manner that there is in the world *a Catholick Church*, and that the *Roman* is this *Catholick Church*, *Pagans*, *Iews*, and *Heretiсks* (if they ſhut not their eyes againſt the light) do clearly behold; but that herein the Word of God, concerning the perpetual amplitude of his *Church*, is accompliſhed, that this is an effect of Gods veracity, to the end that the means to learn ſaving truth may not be hidden, this is a thing inviſible; and according to this notion the *Catholick Church* is propoſed in the *Creed*.

Secondly, Propoſitions of Faith muſt be inviſible according to the *Predicate* or thing believed, but not alwayes according to the *Subject*, or thing whereof we believe ſome other thing. The things the *Apoſtles* believed of *Chriſt*, to wit, that he was the Son of God, the *Saviour* of the World, were things inviſible; but the ſubject and perſon of whom they did believe theſe things, was viſible to them; yea God did of purpoſe by his *Prophets* foretell certain tokens, whereby that ſubject might by ſenſe be ſeen and diſcerned from all other, that might pretend the Name of *Chriſt*; or elſe his coming into the World to teach the truth had been to little purpoſe. In this ſort the *Predicate* or thing believed in this Article, *the Holy Catholick Church*, to wit, *Holy*, is invincible, but the *Subject*, to wit, *the Catholick Church*, which we

affirm and believe to be holy in her doctrine, is visible and conspicuous to all. Yea God hath of purpose foretold signs and tokens, whereby she may by sense be clearly discerned from all other that may pretend to the title of *Catholick*. For, were not this subject the *Holy Catholick Church*, which we believe to be holy and infallible in her teaching, visible and discernable from all other that pretend to that title, of what use were it to believe, that there is such an infallible teaching Church in the World, hidden we know not where, like a Candle under a Bushell, or a Needle in a Bottle of Hay?

§. 3. Secondly, If there must be alwayes in the World, (as was proved before) *one*, *holy*, *Catholick* and *Apostolick Church*, that is, a *Church* delivering doctrines *uniformly*, thereby making them credible; *universally*, thereby making them famously known to mankind; *holily*, so making them certain, and such, as that on them we may securely rely; *Apostolically*, so making them flow in the channel of a never interrupted succession of *Bishops* from the *Apostles*; then this Church must be either the *Roman* or the *Protestant*, or some other opposite to both. *Protestants* cannot lay a *Church* opposite to both, for then they should be condemned in their own judgement, and be bound to conform themselves to that *Church*, which can be no other but the *Grecian*; a *Church* holding as

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many doctrines which the *Proteſtants* diſlike, as the *Church of Rome*; as might eaſily be proved if need were. It is further manifeſt, that the *Proteſtants* are not this *One, Holy, Catholick* and *Apoſtolick Church*, ſince their revolt and ſeparation from the *Church of Rome*; becauſe in that very act of ſeparation they did extinguiſh all theſe titles; for they changed the doctrines they once held, they forſook the Body whereof they were Members, brake off from the ſtock of that Tree whereof they were Branches; neither in their departure did they joyn themſelves with any other *Church* different from the *Roman*, profeſſing the particular *Proteſtant* doctrines; ſo that they made a new *Church* of their own not agreeing in all points of faith, with any that went before; neither have they which have come after them (as there are very many *Sects* riſen out of the firſt *Proteſtant*) agreed with them. And therefore there is none, or the *Roman* is the *One, Holy, Catholick*, and *Apoſtolick Church*.

§. 4. Thirdly, the *Proteſtants* had the *Holy Scripture*, from the *Holy, Catholick*, and *Apoſtolick Church*, otherwiſe they cannot be ſure that they are the true *Scriptures* of the *Apoſtles*; becauſe the teſtimony and *Tradition* of any other *Church* is fallible, and may deceive them: And if it may, for ought they know it hath, ſeeing they lived not in the *Apoſtles* days, thereby to make themſelves

certain thereof; and ſo they will be altogether uncertain of that which they make the only object of their faith. Now it is moſt certain that they had the *Scriptures* from the *Roman Church*, acknowledged by *Luther* himſelf, (*cont. Anab. To. 7. German. Ien. fol. 169.*) and alſo by Doctor *Whitaker*, (*de Eccleſ. l. 3. p. 369.*) only they took the wicked boldneſs to cancel ſome parts thereof; therefore, they muſt either acknowledge, that they are not ſure that the *Scripture* is the Word of God, or that the *Church of Rome*, from whom they received it, is the true *Church*. And if the true *Church* hath delivered the true Text of *Scripture*, then hath ſhe alſo, together with the true Text, delivered the true *Apoſtolical* ſenſe; becauſe the *Apoſtles* themſelves did not deliver to her the bare Text, but with it the true ſenſe, to be delivered perpetually to poſterity; not by making a large and entire comment of all difficult places, but by delivering with the Text the ſenſe alſo, about the main and principle points: So that they, who by *Tradition* receive from the *Apoſtles* the true Text, muſt together with it receive the true ſenſe. Now principall * *Proteſtants* affirm the former, ſaying, *No man doubteth, but the Primitive Church received from the Apoſtles, and Apoſtolical men, not only the Text*

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* *Chemnit. exam. Conc. Trid. p. 1. fol. 74. Bancroft's Survey, p. 379.*

of Scripture, but also the right and native sense; which is agreeable to the doctrine of the * *Fathers*, that from the *Apostles*, together *with the Text, descends the line of Apostolical interpretation, squared according to the Ecclesiastical and Catholick sense.* Whereupon *S. Augustine* (*de util. cred. c.* 14.) affirms the later, that they that deliver the Text of *Christs Gospel*, must also deliver the Exposition, saying, *That he would sooner refuse to believe Christ, then learn any thing concerning him, but of those by whom he was brought to believe Christ.* For they that can deliver by uniform *Tradition* a false sense, may also deliver a false Text, as received from the *Apostles*; their freedom from, or liableness to error in both being equal. If therefore the *Church of Rome* have delivered the true Text, then she hath also delivered and preserved the true sense, or else we are sure of neither; and so she only is the *true, holy, Catholick*, and *Apostolick Church*; or else there is none.

* *Vincentius Lyrinens. cap.* 2.

§. 5. Fourthly, it is granted by *Protestants*, that the *Rom. Church* was once the true *Church*, and it cannot be proved that she hath changed her doctrine since the *Apostles* time, therefore she is still the same true *Church*. And that she hath not changed her doctrine is thus proved: The doctrines that have continued for divers ages in the *Christian Church*, and no time of their beginning can be assigned,

ſigned, muſt needs be doctrines deſcending from the *Apoſtles*, and unchanged; and ſuch are the doctrines of the *Church of Rome*. That the doctrines of the *Roman Church* which *Proteſtants* reject, have been univerſally received for many hundreds of years, is by many learned *Proteſtants* confeſſed. *Perkins* (*in his expoſition of the Creed*, p.307. and 400) ſaith, *During the ſpace of nine hundred years, the Popiſh Hereſie hath ſpread it ſelf over the whole world, and for many hundred years an univerſal Apoſtacy over-ſpread the whole face of the earth; ſo that our Proteſtant Church was not then viſible to the world.* Fulk (*In his Treatiſe againſt* Stapleton, *and* Martial. *p.25.*) ſaith, *The Pope hath blinded the world theſe many hundred years, ſome ſay 900. ſome 1000. ſome 1200. And* Napier (*On the Revelat. p. 64.*) ſaith, *The Antichriſtian and Papiſtical reign began about the year three hundred and ſixteen after Chriſt,* (which is now above 1300. years ago) *reigning univerſally without debateable contradiction, Gods true Church abiding certainly hidden and latent.* Secondly, *Proteſtants* cannot tell the time when the *Church of Rome* began to change and ſwerve from the *Apoſtolical doctrine*, therefore doubtleſs ſhe hath never changed her faith. Now that doctrines univerſally received, although they be not written, are doctrines derived from the *Apoſtles*, is affirmed by S. *Auguſtine* (*De Baptiſ. lib.5. c.23.*) and allowed by Dr. *Whitguift*,

Whitgift, *Archbiſhop of Canterbury*, who in his book againſt *Puritanes*, (*p.* 351, 352.) citing divers *Proteſtants*; as concurring in opinion with him, ſaith, *whatſoever opinions are not known to have begun ſince the Apoſtles time, the ſame are not new or ſecundary, but received their original from the Apoſtles.* But becauſe this principle of Chriſtian divinity brings in (as *Cartwright* the *Puritane* there alledged ſpeaks) *all Popery in the judgement of all men*, I will further demonſtrate it, though of it ſelf it be clear enough..

Chriſt by his Spirit being ſtill preſent with his *Church*, cannot permit errors in Faith ſo to creep into the *Church*, as that by the very principles of *Chriſtianity* they become unreformable; but if errors ſo creep into the *Church*, as that their beginning cannot be known, and their progreſſe become univerſal, then do they ſo enter and prevail, that by the principles of *Chriſtianity*, they are paſt reformation; and that becauſe whoſoever undertakes to reform them, is to be condemned as an *Heretick*; for he that will undertake to reform Doctrines univerſally received by the *Church*, oppoſeth himſelf againſt the whole *Church*, and is therefore by a known and received Principle of *Chriſtianity* and *Chriſts* own precept, to be accounted as *a Heathen and a Publican*, *Mat.* 18.17. And as S. *Auguſtine* ſaith, (*Epiſt* 118.)

To diſpute againſt the whole Church is inſolent madneſs: For the *Church* by *Chriſt* is appointed the Iudge and corrector of all others, as our *Saviour* ſaith, *tell the Church*, and therefore is not to be judged nor corrected by any; he that hath the high preſumption to do ſo, preſently pulls on himſelf the cenſure of a *Heathen*. And juſtly too, for (like the *Giants* amongſt the *Poets*, who waged war againſt the *Gods*) he doth not onely oppoſe the preſent *Church*, but the *Church* of all ages, even the *Apoſtles* themſelves; *and who is ſufficient for theſe things?* And he begins a new courſe of *Chriſtianity*, ſeeking to overthrow that Doctrine which is univerſally received, and cannot be proved by any *Tradition* of Anceſtors to be otherwiſe planted in the world, than by the *Apoſtles* themſelves, through the power of innumerable miracles. Wherefore theſe Doctrines, if they be errors, are errors, whoſe reformation no man by the principles of *Chriſtianity* ought to attempt. And ſeeing it is impoſſible there ſhould be any ſuch errors, the Principle of S. *Auguſtine* ſtands firm, *That Doctrines received univerſally in the Church without any known beginning, are truly Apoſtolical*, and of this kind are the *Roman Doctrines*, from which *Proteſtants* have revolted.

But ſome *Proteſtants* object, that the errors of the *Phariſees* were univerſally recei-

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ved in the *Iewiſh Church*, yet reformed by our *Saviour*. To which may be anſwered, that *Proteſtants* (out of their deſire to make *Catholicks* ſeem like the *Phariſees*) make themſelves ſeem as if they did not any whit underſtand the *Goſpel*. For the Traditions of the *Phariſees* were not univerſal Traditions, but certain practiſes of piety invented by themſelves, and deducted by their skill from *Scripture*, whereby they would ſeem ſingularly religious, *and not as other men.* Secondly, *Chriſt Ieſus* proving himſelf to be true God, might reform errors univerſally received; and the *Church* of the *Iews* falling, erect a new *Church* of *Chriſtians* as he did; which is not lawful for any one elſe to do. For *Chriſtian Religion* muſt continne to the worlds end, by vertue of the firſt Tradition thereof, and muſt never be interrupted without extraordinary and prophetical beginning, by immediate revelation and Miracles; If therefore errors be delivered by the full conſent of *Chriſtian Tradition*, they are irreformable.

Again ſome *Proteſtants* ſay, that one may oppoſe the whole *Church*, and confute her errors by *Scripture*, and not be as an *Heathen* or *Heretick*; for not every one that oppoſeth the *Church* is to be accounted an *Heathen*, but onely ſuch as inordinately and without juſt cauſe oppoſe it. And who

Whites Reply, p. 136.

I pray ſhall judge of the juſtneſſe of the cauſe? By this doctrine, every man is made an examiner and judge of the whole *Church*, and helliſh confuſion brought in thereby. For if againſt the ſentence of perpetual univerſal *Tradition*, a private man may, without the guilt of hereſie, pretend *Scripture*, and ſtand obſtinately therein, and though the *Church* do give ſeeming and appearing anſwers (as ſome of them confeſſe) to his *Scripture*, yet condemn her anſwers, ſaying they are ſophiſtical, (as ſome of them do) what can be more diſorderly? or what is Heretical obſtinacy, if this be not? Wherefore S. *Auguſtine* (*Epiſt.* 48.) ſaith abſolutely, *it is impoſſible men ſhould have juſt cauſe, to depart from, and impugne the whole Chriſtian Church.* And why? but becauſe it is a ruled caſe in Chriſtianity, *he that heareth not the Church, is an Heretick.*

Yet notwithſtanding this, the *Proteſtants* do charge the *Church* of *Rome*, DE FACTO, to have faln into errors, and to have changed her faith; and that becauſe points of doctrine undefined, (about which *Doctors* have diſputed, and held different opinions) have been afterwards defined by the *Church*, ſo that it was not lawful for any after that, to make doubt thereof; the *Church* by this means hath held in later ages, that to be DE FIDE, *a matter of faith*, which the former ages did not, and ſo (ſay they) hath changed

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changed the faith, and believes and delivers more than ſhe received from the *Apoſtles*. But this I found to be no change of faith, but onely a declaration of ſome point explicitly, which was implicitly and involvedly believed before. For all the *Articles* of faith were immediately revealed by *Chriſt* to his *Apoſtles*, and by them again delivered to their poſterity; ſo that ſince, there have been no new and particular revelations, but the firſt being laid up in the treaſury of the *Church* (for which cauſe S. *Paul* calls it a DEPOSITUM, *a ſtock, or pawn,*) other truths have been deduced from thence, as occaſion hath required. For when any one endeavours to corrupt the doctrine delivered by the *Apoſtles*, the *Church* calls her *Paſtors* and *Doctors* to examine the matter, and being infallibly aſſiſted by the *Spirit of truth* (which our *Saviour* promiſed ſhould be with the *Apoſtles* to the end of the world, that is, with the *Church* their Succeſſor, which was to continue to the worlds end) ſhe declares what is true, and what is falſe; as agreeing with, or diſagreeing from that doctrine which ſhe hath received from her Fore-fathers the *Prophets* and *Apoſtles*, upon whom ſhe is built; as S. *Paul* ſaith, *built upon the foundation of the Apoſtles and Prophets: (Epheſ.* 2. 20.) For as in a building there is not the leaſt ſtone which reſts not upon the foundation; ſo in the doctrine of the *Ca-*

tholick Church, there is not the leaſt point which is not grounded on, or contained in that which was delivered by the *Apoſtles*.

For example, in the principles of every Science are contained divers truths, which may be drawn out of them, by many ſeveral concluſions, one following another; Theſe concluſions were truths in themſelves before, though they did not ſo appear to us, till we ſaw the connexion they had with the premiſes, and how they were contained in them; And by the many ſeveral concluſions ſo drawn, the truth of thoſe principles doth more ſhew it ſelf, but doth not receive any change in it ſelf thereby: even ſo in the prime principles of our faith, revealed immediately by God, and delivered to the *Church*, are contained all truths, that any way belong to our faith; but it was not neceſſary that the *Church* ſhould manifeſt all theſe, at their firſt meeting in *Council*, but onely ſo much in every ſeveral *Council*, as ſhould concern the preſent occaſion of their meeting; which is ſome particular *Hereſie*, or *Hereſies* then ſprung up, and ſo more, according to the ſucceſſive growth of *Hereſies*, which when ſhe hath done, ſhe cannot be charged with creating of a new faith, or altering of the old; but ſhe doth only, out of old grounds and premiſes draw ſuch concluſions, as may ſerve to deſtroy new *Hereſies*, and ſhew them to be contrary to the ancient faith. In

In this manner the *Church* hath grown and increaſed in knowledge by degrees, and ſhall ſtill do ſo to the end of the world. And as the ſun ſpreads the raies of his light more and more betwixt morning and noon, and his beams diſplay themſelves in a valley, or ſome room of a houſe, where they did not before, without any change of light in the ſun himſelf. So may the Church ſpread the light of her faith, ſhewing ſuch or ſuch a point to be a divine truth, which before was not known to be ſo; or which though it were a divine truth in it ſelf, yet it was not not ſo to us, for want of ſufficient propoſall, that is, of the *Church*, wherein the *Church* reſembles our *Bleſſed Saviour*, her *Lord* and *Spouſe*; who though he never received the leaſt increaſe of grace and knowledge, from his firſt moment of his being conceived, yet the *Scripture* ſaith, *He grew in wiſdom and age, and in favour with God and men*, *Luc.* 2. 52. to wit, becauſe he ſhewed it more and more, in his words and actions.

This alſo further appears by the method which *Catholick Fathers* and *Doctors* obſerve in and out of *Councils*, in proving and defining points of faith; namely by having recourſe to the authority of Gods Word, coniained both in *Scripture* and *Tradition*, and to the belief and practiſe of the *Church*, in ſearching whereof the *Holy Church* joynes humane induſtry with Gods grace and aſſiſtance

ſtance. For when any queſtion or doubt of faith ariſeth, particular *Doctors* ſeverally diſpute and write thereof; then if further cauſe require, the *Holy Church* aſſembles her *Paſtors* and *Doctors* together in a *general Council*, to examine and diſcuſſe the matter more fully, as in that firſt *Council* of the *Apoſtles*, whereof the *Scripture* ſaith, *The Apoſtles and Elders aſſembled together, to conſider of this word,* (*Acts* 15. 6. The *Paſtors* being thus come together, and having the preſence of our *Saviour*, and his *Holy Spirit*, (according to his promiſe) amongſt them, out of *Scripture* and *Traditions*, joyning therewith the conſent of holy *Fathers* and *Doctors* of fore-going times, ſhe doth infallibly reſolve and determine the matter; not as new, but as ancient, orthodox, and derived from her fore-fathers; making that which was ever in it ſelf a divine truth, ſo to appear to us, that now we may no more make queſtion thereof. So that from hence it appears, that the *Church* makes no new Articles of faith, ſuch as then may be ſaid to have their beginning, but onely explications and collections out of the old, which were delivered to the *Apoſtles*, and by them to us.

And though the *Church* do thus grow in the knowledge of points of faith, yet this is no newneſſe of faith, but a maintenance of the old, with a kind of increaſe, by way of

of explicating that wch was involved: clearing that which was obscure, defining that which was undefined, & obliging men to believe more firmly and explicitly, that which before they were not bound so to believe.

That is onely to be called a new faith, which is contrary to that which was held before, or hath no connexion with it; and when we cease to believe that which we believed before; this indeed is change of faith, the other is but encrease. And if this encrease of faith by the declaration of *Councils*, may be called a change and innovation of faith, there is no *Heretick* but may challenge antiquity to himself, and put novelty on the score of the *Church*. For he may say such a thing, for example, that the *Son* is of the same substance with the *Father*, was not held DE FIDE, *a matter of faith*, before the *Council of Nice*, therefore it is new. That *Baptisme* administred by *Hereticks* is good baptisme, was not held as a matter of faith before the daies of S. *Cyprian*, therefore it is new. And the *Hereticks* may say, that he believes onely that which was believed before such or such a *Council* (which he please, for the case is alike in all) and therefore he believes the ancient Faith. By which way of arguing he may renounce the decrees of all Councils, as Novelties, and maintain many Heresies, as the ancient Faith. Yea by this absurdity a man may deny divers

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books of the *Scripture*, as the Epiſtle to the *Hebrewes*, the ſecond Epiſtle of S. *Peter*, the Epiſtle of S. *Iames*, of S. *Iude*, and the *Apocalyps*, with ſome others, becauſe they were not admitted for Canonical, untill 300. or 400. years after they were written. Yet when they were declared to be Canonical, there was no change of faith in the *Church* thereby: for the believing of theſe Books was involved in this revealed Article, *I believe in God*; and the believing of them to be Canonical, was involved in this revealed Article, *I believe the holy Catholick Church*: onely hereby was an increaſe of the material object of our faith to us, not in it ſelf; we being bound upon the declaration of the *Church*, to believe that thing firmly and without diſpute, which before perhaps we were not ſo obliged to do.

§. 6. A fifth Argument moving me to believe that the *Roman Church* is the *Catholique*, was this: That doctrine which hath been delivered by *Tradition*, as the doctrine of our Anceſtors, without any oppoſition made by any known *Catholique Fathers* and *Doctors*: and if any did oppoſe the doctrine, he was cenſured of Novelty, and after admonition (if he perſiſted therein) was condemned of Hereſie, ſuch doctrine is derived from the *Apoſtles* and unchanged, and ſuch is the doctrine of the *Roman Church*.

'Tis true indeed, that divers points of the

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Roman doctrine have been opposed, as by *Arrius, Pelagius, Berengarius, Waldo, Wickliffe, Huffe*, and many others, but these were not accounted orthodox Fathers, but were taxed of Novelty and innovation, and for such are delivered to us, by *Tradition* and history of the times wherein they lived. And it cannot be prudently imagined, that if the *Church of Rome* had (like these men) attempted to change the doctrine of the *Apostles*, there should be no *Tradition* of it, but that all the good and true *Catholiques* should be asleep, to this great business of defending the flock from Wolves; or (which is more absurd) should against their knowledge and conscience suffer damnable errors to steal in, to the destruction of themselves, and all the world that should succeed them. Now the opposition of the *Church* in the fore-mentioned manner, is so far from obscuring the *Churches* doctrine, that it makes it far more famous, and illustrious; and apparently *Apostolical*; even as the Sun strugling with a misty morning, breaking through it, appears more beautifully glorious, and unconquerabel And this Doctor *Field* a learned *Protestant*, confesseth, *When a doctrine is in any age constantly delivered as a matter of faith, and as received from Ancestors, in such sort as the contradictors thereof were in the beginning noted for novelty, and* Field *of the Church*, lib. 4. cap. 14.

if

if they perſiſted in contradiction, in the end charged with hereſie, it is impoſsible but ſuch a doctrine ſhould come by ſucceſsion from the Apoſtles.

But *Proteſtants* think it ſufficient, that they find (as they ſay) the *Roman doctrine* contradicted in the writings of orthodox *Fathers*, though their oppoſition was not noted by antiquity, nor by the fame of *Tradition* delivered to poſterity. But this anſwer leaves no means to common people to know certainly the perpetual *Tradition* of *Gods Church*, which is the guide of their faith, but by reaping and examining the *Fathers*, which to them is impoſſible. Beſides if that ſome few obſcure and hard paſſages out of the *Fathers*, may ſuffice to call the *Tradition* of the *Church* into queſtion, then there is nothing ſo clearly and unanimouſly delivered by *Tradition*, but may fall under a new examination, ſeeing nothing is or can be writ ſo plainly, eſpecially where there is very much alſo written, but that ſome obſcure and oblique paſſages may be raked out, to make ſhew of a contradiction, and if this counterpart may have the title of antiquity ſet over it, what Hereſie will want its defence out of the *Fathers*? What *Tradition* was more conſtantly delivered by the *Chriſtian Fathers* and *Doctors*, then our *Saviours Conſubſtantiality* with his Father? Yet the new *Arrians* (as we may ſee in *Bellarmine*, *Lib.*

Lib. 2. de Christ. c. 19.) bring divers testimonies out of the ancient *Fathers*, to prove, that in this point they contradicted themselves and one another. In like manner, do the *Protestants* now bring some obscure places out of the *Fathers*, in the defence of their heresies, which yet in a true sence do import nō such thing, but being a little obscure, they more easily wrest them to their corrupted meaning. But on the contrary, the *Fathers* are abundant and cleer, in those places which maintain the *Catholick doctrines*, & none of the *Fathers* of those times did accuse other of error in those points, which if they had thought them so, there is no doubt they would. For we cannot imagine, the true believers of those times lesse vigilant than of these; and we see now, that no man can broach an error against faith, but presently he hath abundant opposition, and further questioning, if the cause require.

Therefore it is apparent, that *Protestants* when they alledge the *Fathers*, as contradicting themselves, and one another in the *Catholick Doctrines* of those times, either misalledge their words, or mistake their meaning. For, if those contradictions were reall, why did not antiquity note them, as it noted their differences about smaller disputable matters. S. *Hierome* and *Epiphanius* took pains to note the errors of *Origen*; yet amongst them all they did not note any,

which the *Church of Rome* now holds, though his writings be full thereof. If the ſentences of the *Fathers* be true in the ſenſe that *Proteſtants* alledge them, why did not ſome charge them for maintaining the contrary *Roman Doctrines*, a thouſand times more frequently mentioned, in their writings? And on the other ſide, if the *Roman Doctrines* were true, why did not ſome tax them for maintaining of *Proteſtantiſme*? doubtleſs they would if they had underſtood them in the ſenſe that *Proteſtants* now do. It is manifeſt therefore that they that lived in thoſe times (who were therefore better able to underſtand their meanings, than the *Proteſtants* that are ſprung up ſo many hundred years after) did not conceive that the *Fathers* maintained the *Proteſtant* doctrines in their writings; for if they had, they would quickly have been reproved, ſeeing the current of *Chriſtian Religion* even of thoſe times, was agreeable to the preſent *Roman*; for as * *Napier* ſaith, *during even the ſecond and third Ages, the true Temple of God, and light of the Goſpel was obſcured by the Roman Antichriſt himſelf.* And according to * *Downham*, *the general defection of the viſible Church fore-told, 2 Theſſ. 2. began to work in the Apoſtles time.*

* On the *Revel.* p. 191. alſo *Cent. Mag. Cent.* 2. c. 4. col. 55.

* Treatiſe of Antichriſt, *l.* 2. *c* 2. *p.* 25.

§. 7. On the contrary, we finde in the writings

writings of the *Orthodox Fathers*, that the Doctrines which *Proteſtants* now hold, were condemned as heretical in thoſe perſons that then held them, and they were not therein oppoſed by any other *Orthodox Fathers*. For example, the *Proteſtants* hold that the Church may erre, ſo did the *Donatiſts*, for which they are frequently reproved by S. *Auguſtine*. *Proteſtants* deny *unwritten Traditions*, and urge *Scripture* only, ſo did the *Arrians*, and are condemned for it by * S. *Epiphanius*, and S. *Auguſtine*. *Proteſtants* teach that *Prieſts* may marry; ſo did *Vigilantius*, and for it is condemned by S. *Hierome*, (*Cont. Vigilant. c.1.*) *Proteſtants* deny prayer for the dead; ſo did *Arrius*, for which he is condemned by S. *Auguſtine*, (*Hær.53.*) and S. *Epiphanius*, (*Hær.75.*) *Proteſtants* deny invocations of *Saints*; ſo did *Vigilantius*, for which he is condemned by S. *Hierome*, (*Cont.Vigil.c.3.*) *Proteſtants* deny reverence to *Images*; ſo did *Xenaias*, for which he is reproved by *Nicephorus*, (*lib.16.c.27.*) in theſe words, *Xenaias firſt (O audacious ſoul, and impudent mouth) vomited forth that ſpeech, that the Images of Chriſt and thoſe who have pleaſed him, are not to be worſhipped.* *Proteſtants* deny the reall preſence; ſo did the *Capernaites*, who were (ſaith S. *Auguſtine*, in *Pſal.54*, & *55.*) the firſt *Heretiques* that denied the real preſence,

* Epiphan. Hær. 75. Aug. cont. Maximin. l. 1. c.2. & ult.

and that *Judas* was the firſt ſuborner and maintainer of this Hereſie. *Proteſtants* deny confeſſion of ſins to a *Prieſt*; ſo did the *Novatian Heretiques*, for which they are reproved by S. *Ambroſe*, (*Lib. de pœnit. c. 7.*) So did the *Montaniſts*, and are reproved by S. *Hierome*, (*Epiſt. ad Marcel. 54.*) *Proteſtants* ſay that a man is juſtified by faith only; ſo did the *Pſeudo-Apoſtles*, for which they are condemned by S. *Auguſtine*, (*De fide & oper. c. 14.*)

I might increaſe this *Catalogue* by the addition of many other, and make the new *Proteſtant Religion* appear but a frippery of old *Hereſies*: but theſe ſhall ſuffice. From all which it appears, that the *Fathers* held the ſame faith with the preſent *Romane Church*, and that there was no oppoſition of *Fathers* againſt *Fathers*, nor of any one *Father* againſt himſelf, at leaſt in matters of faith; but that they all held the unity of the faith; that they that held the contrary were by them condemned of *Hereſie*, that in bringing any places out of the *Fathers* to confirm their *Hereſies*, they did miſinterpret them, as the *Proteſtants* now do; that therefore the Doctrine of the *Roman Church* is *Apoſtolical* and unchanged; and therefore *ſhe* is the *true Church*.

CHAP.

CHAP. XI.

That the true Church may be known by evident marks; and that such marks agree only to the Roman Church. *And first of* Universality, *the first mark of the* Church.

§. 1. IN further pursuit of the true *Church*, I addressed my self, by the *marks* thereof to finde it out. For I accounted it vain to try by the *Scripture*, whether the particular doctrines of *Protestants*, were the doctrines of the *Apostles*, unless I could find their Church to be the true *Church*, by the marks of the true *Church* set down in *Scripture*. For either the *Scripture* can clear all Controversies, or it cannot; if it cannot, there will be no end of Controversie amongst them that rely only on *Scripture*; if it can, then surely it can clear this most important one, *which is the true Church*, by the marks thereof; and if so, it is fit that that should be determined in the first place, on which all the rest depends, as Dr *Field (In his Epist. Dedic.)* acknowledgeth. And whereas some *Protestants* make the truth of the doctrine to be the onely mark of the *Church*, it is preposterous, being the declaration of a thing obscure, or pretended to be so, by a thing more obscure; in as much as to know the truth of the doctrine in all the particular instances, is harder then to

know the ſociety of the *Church*. And it is neceſſary to know the truth of doctrine in all particulars, before we can thereby know the true *Church*, becauſe if ſhe err in any one point of faith, ſhe thereby falls from the title of the true *Church*. Now who is he that can boaſt to know the integrity of the doctrine of the *Church*, in all the particular controverſies, againſt every ſociety that holds the contrary, by infallible proofs of *Scripture*, and invincible anſwers to all their objections? If any could do this, who knows not that ignorant and unlearned people (of whoſe ſalvation notwithſtanding God hath the ſame care, as of the learned, and to whom the marks of the *Church* ſhould be equally common, ſince they are equally obliged to obey her) are not capable of this examination? *For the reſt of the people* (ſaith S. Auguſtine) *it is not the quickneſs of underſtanding, but the ſimplicity of belief that ſecures them*, (Cont. Ep. Fund. cap. 4.)

Therefore is is manifeſt, that they muſt have other marks to know the *Church* by, than that of her Doctrine; namely, marks proportionable to their capacity; to wit, external and ſenſible marks, as *eminency*, *antiquity*, *perpetuity* with the like; even as children and ignorant people muſt have external and ſenſible marks, and other then the eſſential form of a man, to know and diſcern

diſcern a man from other living creatures. Elſe how could S. *Paul* ſay, *God hath made in the Church Apoſtles, Prophets, Evangeliſts, Paſtors and Doctors, to the end we ſhould be no more little children, blown about with every wind of doctrine, Epheſ.*4.11. If he had not given us other marks to know the *Church*, than the purity of the Doctrine? Beſides, purity of Doctrine being the eſſential form of the *Church*, cannot be a mark of it, becauſe they are commonly repugnant and incompatible conditions. For the mark doth commonly demonſtrate the thing to the ſenſe, and the eſſential form doth ſhew it to the underſtanding; the mark deſigns the thing in exiſtence, the eſſential form deſigns it in eſſence; the mark ſhews where the thing is, the eſſential form teaches what it is; the mark is ſooner known than the thing; and contrariwiſe the thing is ſooner known than the eſſen ial form of the thing; *for the thing defined* (as *Ariſtotle* ſaith) *is known before the definition.* A *Mark* then muſt have three conditions; The firſt is to be more known then the thing, ſince it is that, which makes the thing to be known. The ſecond, that the thing be never found without it. The third, that it be never found without the thing either alone, if it be a total mark, or with its fellowes, if it be a mark in a part. According to theſe conditions, I found divers *Marks* ſet down

in *Scripture* appliable only to the *Church of Rome.*

§. 2. Of which the firſt is to be *Catholick*, that is, *univerſal*; which was foretold by the Prophet *Eſay*, ſaying, *All Nations ſhall flow unto it*, Eſay 2.2. And by the *Pſalmiſt*, that it ſhould have the *Heathen for its inheritance, and the uttermoſt parts of the earth for its poſſeſſion*, *Pſal.*2.8. And by our *Saviour* ſaying, *This Goſpel of the Kingdome ſhall be preached in all the world for a witneſs to all Nations, and then ſhall the end come. And that repentance and remiſſion of ſins ſhould be preached in his Name amongſt all Nations, beginning at Ieruſalem*, *Mat.*24.14. *Luc.*24.47. Therefore to diſtinguiſh *Chriſts* true *Church* from all *Heretical Sects*, the *Apoſtles* in their *Creed*, and the antient *Fathers* in their Writings, have given her the Sirname of *Catholique*; a name ever inſiſted upon by the *Fathers* againſt *Heretiques*, no leſs than now.

And that the *Roman Church* is this *Catholique Church* diſperſed over the whole world, is manifeſt to all thoſe that have either read the hiſtories of the world, or have been eye-witneſſes of the ſeveral Countries thereof; wherein though the publick profeſſion thereof be *Heretical*, *Mahometical*, or *Heatheniſh*, yet even there hath the *Roman Catholique Church* both *Fathers* and children, *Paſtors* and people. And like the Sea, what ſhe loſeth in one place, ſhe wins in another; what

what ſhe hath loſt by the falling away of the *Proteſtants* in *Europe*, ſhe hath gained with increaſe, by the propagation of her faith in the *Eaſt* and *Weſt Indies*, where whole Kingdoms are converted thereunto; as a *Proteſtant Authour* confeſſeth, ſaying, *The Ieſuites within the compaſs of a few years, not content with the bounds of Europe, have filled Aſia, Africa, and America with their Idols.* *Simon Lythus* in reſponſ. altera ad alteram *Greſſeri* Apologiam. *pag.* 333.

And thus ſhe was *Catholique*, by *Napier* a Proteſtant Writers confeſſion forementioned, and others, for 12 or 1300 years ago, and ever ſince.

And whereas *Proteſtants* ſay that this *Univerſality* is no true mark of the *Church*, becauſe it is appliable to *Turks* & *Pagans*, it is doubtleſs a very poor objection; for the marks of the *Church* are not given her by God, to diſtinguiſh her from all ſorts of *Religions*, but only from thoſe that are contained equivocally under the ſame next kinde, and may be ſuppoſed and taken for *Churches*; that is to ſay, from other Chriſtian ſocieties to wit, from Heretical and Schiſmatical Sects, which challenge by falſe marks the title of the true *Church*; To which purpoſe S. *Auguſtine* (*De Paſtor. cap.* 12.) ſaith, diſputing with the Donatiſts, *Thou askeſt of a ſtranger whether he be a Pagan or a Chriſtian; he anſwers thee, a Chriſtian: thou*

askeſt

him whether he be a catechumene, or one of the faithfull; he anſwers thee, one of the faithfull; thou askeſt him of what communion he is; he anſwers thee, a Chriſtian Catholique.

Beſides, the *Roman Church* hath this form of *Univerſality*, beyond all *Religions* of the world, even *Turks* or *Heathens*; That there is no place of the known world where there are not *Roman Catholiques*, propagating their *Religion*, by converting the people of the land, whoſoever they are; which is manifeſtly wanting to all other Religions, and is therefore in this regard alſo more univerſally ſpread over the face of the earth than any other. Others ſay that this univerſal ſpreading of the *Church* is antedated by *Roman Catholiques*, with application to themſelves, for that it was not to take beginning, but from the time of *Luther*, becauſe ſome places of Scripture, which ſpeak of the largeneſs of the *Church*, ſay it ſhall be in the later daies. But it is manifeſt, that by later dayes is meant all the ſpace of time from *Chriſt* to the end of the world; as S. *Peter* interpreting a prophecie of *Ioel*, which ſaith, *That it ſhall come to paſſe in the laſt daies, that God will powre his Spirit upon all fleſh*, (Acts 2.17.) by which is intended the amplitude of the *Church*, applies it to that preſent time when the *Holy Ghoſt* deſcended upon the *Apoſtles*.

Nor can any reaſonable man imagine, that it can ſort with the goodneſs of God, and

and his tender love to mankinde, to ſuffer the light of his truth (in the not ſpreading of his *Church*) to be eclipſed for 14 or 1500 years, ſeeing that according to the opinion of ſome learned men, grounded upon fair probabilities, the world is likely to laſt but 2000 years after *Chriſt*. Howſoever this univerſality of the *Proteſtant Religion* is but begun, it is not perfected; for the *Roman Church* is yet actually exceeding larger; and *Proteſtants* that allow this for a mark of the true *Church*, and now begin hopefully to apply it to themſelves, are bound to be of the *Roman*, till they ſee their expectation ſatisfied, in the *Proteſtant Churches* exceeding her in latitude; which I dare boldly ſay will not be as long as they live, and therefore they ought to die in the *Roman Faith*.

§. 3. But if we examine the matter a little more ſtrictly, we ſhall finde that the *Proteſtants* plea for univerſality will be cut very ſhort, when we conſider, that though they make themſelves all of one *Church*, when they would vie for multitude with the *Roman Church*; yet compared one with another, we ſhall finde that they are very many *Churches*; not diſtinguiſhed by Nation only, but by Doctrine and points of Faith; and that there are many Churches in one Nation, as in *England* for example, and will be many more if the deſired *Independency* be

be advanced. Now it is not ſufficient that the *Proteſtant Religion* in general be enlarged, but it muſt be the true *Proteſtant Religion*, which every particular Sect, thinking it ſelf to be of, and denying it (the moſt of them) to the reſt, the *univerſality* of the *Religion* will be mightily abated. Indeed when they muſter their ſtrengths together, and make boaſt of their greatneſs, then they rake all into the title of *Proteſtantiſme*, who have revolted from the *Roman Church*, and count them on their ſide; as if the definition of a *Proteſtant* were, *one that is oppoſite to the Church of Rome*: So that if there were a thouſand ſorts of *Hereticks* in the world, they would in this caſe account them but one *Church*.

But the word *Catholick* being a note of *Communion*, (as I have ſhewed already;) as the *Roman Church* calls none a *Catholick*, that dork not communicate with her; So cannot the *Proteſtant Church* of *England* count any to be of her *Religion*, thereby (by inlarging of her bounds) to prove her ſelf *Catholick*, unleſs they will communicate with her, which the *Grecian Churches* will not, the *Lutheran Churches* will not, many of the Sects within the Kingdom will not, as *Presbyterians*, *Antinomians*, *Anabaptiſts*, *Browniſts*, *Familiſts*, *Eraſtians*, *Socinians*, *Arminians*, *Seekers*, *Adamites*, *Shakers*, *Independents*, with many others; Theſe I ſay will not communicate with

with the *Proteſtant Church* of *England*, nor will they communicate each with other, but have, at leaſt moſt frequently, their *Congregations* (as they call them) ſeparate and apart; ſo that theſe are all to be accounted ſeveral *Churches* and *Religions*, and no one is further univerſal, than the communion thereof doth ſpread; which is ſo little a way, that none of them is (nay though they were all united together, would they be) able to ſtand in competition with the *Roman Church*; under whoſe Communion are many entire Kingdoms, and in all known parts of the world an infinity of people, even in *Aſia*, *Africa*, and *America*, where the name of *Proteſtant*, much more any particular Sect thereof, is altogether unknown. Beſides, all the *Chriſtian Churches*, which are now ſeparated from the *Roman*, were once united to her, both in Faith and Communion, and then either ſhe was the *Catholique Church*, or there was none in the world, which is impoſſible; therefore they that departed from her, departing from the *Catholique Church*, became *Schiſmatiques*, and departing from the faith they received from her, became *Hereticks*.

§. 4. Laſtly, The very poſſeſſion of the name *Catholique* is a proof, that it doth belong to her, ſeeing no ſort of *Chriſtians* elſe can uſurp it from her. For howſoever ſome, when being ſo hard preſſed, that they can-

not claim the title of true *Chriſtian*, unleſs they aſſume the name of *Catholique*, do then arrogate it to themſelves, and ſay, that they are *Catholiques*; yet in ordinary ſpeech if you ſpeak of a *Catholique*, every one underſtands thereby a *Roman Catholique*; all other Sects voluntarily taking to themſelves the name of ſome man for their founder, as of *Luther*, *Calvin*, (whom they call their *Reformers*) or of ſome place, as the *Albigenſes*: or from ſome accident of their pretended reformation, as *Proteſtants*; by which the legal *Proteſtants* delight to ſtile themſelves, with this addition, *of the Church of England*, renouncing therein (as they ſuppoſe) *Luther* and *Calvin*, as aſhamed, or ſeeming to ſcorn to derive themſelves from any one man; as though the *Church of England* in this matter, namely, in oppoſition to the whole *Church*, both preſent and precedent, were of more conſideration then one ſingle man. Moreover, certain enough it is, that the *Reformation* of the *Church* of *England* began by one man, and he no God neither (except it were ſuch an one as *Jupiter* was, who transform'd himſelf into a beaſt for the love of women) before it filled the whole Kingdome, and arrived at that high pitch of perfection, that ſome ſuppoſe. And who that man was, is well enough known, and what godly motives he had; which they muſt confeſs, or elſe, that

their *Church* is like *Melchizedeck*, without Father or Mother; or like a Mushrump, started up in a night, no man knowes how.

On the contrary, the true believer will own no name, but that of the *Catholique Faith*, which was first devised by the *Apostles* in the *Creed*, and which the successors of the *Apostles* in that Faith have alwayes worn; As the *Antient Father S. Pacianus* saith, in his first *Epistle to Sympronianus* a Novation Heretique, *Christian is my name, Catholique is my Sir-name; that names me, this marks me out; by that I am manifested, by this I am distinguished.* And S. *Cyril* of *Ierusalem* expounding the *Creed*; *For this cause* (saith he) *thy faith hath given thee this Article to hold undoubtedly, and in the holy Catholique Church, to the end, thou shouldest fly the polluted Conventicles of Heretiques.* And a little after, *When thou comest into a Town, inquire, not simply where the Temple of our Lord is, for the Heresies of impious persons, do likewise call their dens, the Temples of the Lord; neither ask simply where the Church is, but where is the Catholique Church? For that name is the proper name of this holy Church.* And on the contrary, S. *Hierom* (*cont. Lucifer. c. 9.*) saith, *If in any part thou heares of men denominated from any but from Christ, as* Marcionites, Valentinians, &c. *know that it is not the Church of Christ, but the Synagogue of Antichrist.* And S. *Augustine*, fully (*Lib. de utilitat. cred.*

Cap. 7.) Although there be many hereſies of Chriſtians, and that all would be called Catholiques, yet there is alwayes one Church, if you caſt your eyes upon the extent of the whole world, more abundant in multitude, & alſo, as thoſe that know themſelves to be of it, more ſincere in truth, than all the reſt: But of the truth, that is another diſpute. That which ſufficeth for the queſtion is, that there is one Church, to which different Hereſies impoſe different names, whereas they are all called by their particular names that they dare not diſavow: from whence it appeares in the judgement of any not pre-occupate with favour, to whom the name of Catholick, whereof they are all ambitious, ought to be attributed. And again, (*De vera relig. cap. 6.*) *Wee muſt hold the Chriſtian Religion, and the Communion of that Church, which is called Catholique, both by her own and by ſtrangers: for whether Hereticks and Schiſmaticks will or will not, when they ſpeak not with their own, but with ſtrangers, they call the Catholicks no otherwiſe than Catholicks.* As for the *Proteſtants*, it is certain, that neither by others, nor yet by themſelves in ordinary ſpeaking, are they called *Catholicks*. No nor yet in their moſt ſolemn and ſerious ſpeaking; as appeares by the ſeveral Acts both of the *King of England*, and of the *Houſes of Parliament*, wherein both ſides publiſh to the world (and yet in a ſenſe different from one onether) that they will maintain the *Proteſtant Religion*. But

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the *Roman Church* hath alwayes poſſeſſed the name of *Catholick*, and therefore ſhe is ſuch.

CHAP. XII.

Of the ſecond Mark *of the Church, viz.* Antiquity *both of Perſons and Doctrines.*

§. 1. THe ſecond mark of the *Church* is *Antiquity*; As God ſaith by the *Prophet Ieremiah, Stand in the wayes and ſee, and inquire of the old paths, which is the good way, and walk therein, (Ier 6. 16.)* And our *Saviour* ſaith, *Mat.* 13. that the good ſeed was ſown firſt, and afterwards the tares. And even in nature truth is before falſhood. And this *Antiquity* I found applyable in the higheſt degree to the *Roman Religion*, for though ſome Hereſies are very antient, as is intimated, in that the *tares were ſown ſoon after the good ſeed*, yet the truth is more antient, and ſo is the *Church of Rome*. This *Antiquity* of hers, for the greateſt part of time, is confeſſed by *Proteſtants*, *Perkins*, (whom I alledged before) grants it for 900. years: *Napier* goes higher, and ſaith it raigneth univerſally and without any debateable contradiction 12. hundred and 60. years. And ſeeing this raign of the *Catholick Religion*, which *Proteſtants* call *Popery*, was then univerſal, it is apparent that it did not then begin: for ſuch an uni-

verſal poſſeſſion could not be got on the ſuddain, as they may perceive by the *Proteſtant Religion*, which is not improved to near that univerſality in above a hundred years; ſo that in all probability (even according to the opinion of *Proteſtants*) the beginning thereof muſt be in, or near the Apoſtles times.

Now whether we take the *Roman Church* for the ſociety of *Chriſtians* that acknowledge the *Biſhop of Rome* for their head, or whether we take it for *Fathers* and *Doctors* holding the doctrines of the preſent *Church of Rome*, in both reſpects it will appear that the *Church of Rome* is moſt ancient and *Apoſtolical*. The former is proved by the teſtimony of S. *Ireneus*, (*Cont. Val. lib.* 3. *c.* 3.) who calls the *Roman* Church *the greateſt and antienteſt Church founded at Rome by the two moſt glorious Apoſtles*, Peter *and* Paul. And of S. *Auguſtine*, *Epiſt.* 162.) who ſaith, *In the Roman Church hath alwaies flouriſhed the Principality of the Apoſtolick Seat*: This word [alwaies] including all the time upward, from that preſent, to S. *Peter*. So that by this it is manifeſt, that there was a *Roman Church*, even from S. *Peters* time who was the firſt *Biſhop and Pope* thereof. Which S. *Auguſtine* confirmes in another place, (*De Baptiſ. cont. Don. lib.* 2. *c.* 1.) ſaying, *Number the Prieſts even from the Sea of Peter*, &c. *that is the rock which the gates of hell do not overcome.* Nor do the *Proteſtants*

teſtants deny the antiquity of the *Church of Rome*, but only ſome of them deny *S. Peter* to have been Biſhop there, or indeed ever to have been there in perſon; which I count a fancy not worth the confuting, and they may with as much truth, and more reaſon, deny King *William* the Conquerour to have been King of *England*, or ſo much as to have been in *England*, ſeeing there is much more, and more noble teſtimony of that, than of this.

The main thing that they deny is the *Antiquity* of the doctrine of the Church of *Rome*; for they ſay the *Primitive Fathers* taught the *Proteſtant Doctrine*, and not that which the Church of *Rome* now teacheth; Which I found to be falſe, by the examination of particulars; all which if I ſhould here ſet down I ſhould ſwell this intended little *Treatiſe* into a huge Volume. It ſhall ſuffice me therefore to give a ſcant map of the Churches doctrine in the Primitive times, and the teſtimony of ſome Fathers of the firſt five hundred years, of every ſeveral age ſome, in the proof of ſome of the preſent *Catholick doctrines*; moſt ſtrongly oppoſed by *Proteſtants*; referring him that is deſirous of larger proof, to the painful volumes of *Coccius* and *Gualterus*. Noting firſt two things by the way: The former, that it is not neceſſary that *Catholicks* ſhould give this proof; For it is ſufficient that they are in poſſeſſion of this faith,

faith, and that they all ſay they received it from their *Anceſtors*, and they from theirs, and ſo upward to the firſt beginning of *Chriſtian Religion*; and that the *Proteſtant* cannot by any ſufficient teſtimony of Fathers or Hiſtories prove the contrary, a thing which the *Proteſtants* no doubt would highly boaſt of, if they were able to perform it in their own behalf.

The latter is, that many *Proteſtants* do confeſſe, that the ancient Fathers did hold many points of belief of the preſent *Roman Church*; *Whitguift Archbiſhop of Canterbury Defence againſt Cartwright*, p. (472. 473.) ſaith, (and that without exception of the very firſt times) "almoſt all the Biſhops and Writers "of the Greek Church, and Latine alſo, for "the moſt part were ſpotted with the do-"ctrines of free will, of merit, of invocation "of Saints, and ſuch like. And the like is affirmed by many others, in many other points; as is largely ſhewed by the book entituled, *The Proteſtants Apologie for the Roman Church.* Againſt which the *Proteſtants* have nothing to ſay, but that which is worſe than nothing, to wit, that they were the ſpots and blemiſhes of the Fathers. And who I pray are they that undertake to correct *Magnificat* (as we ſay) and like *Goliah* to defie the whole hoaſt of *Iſrael*? But they ſay, that a dwarf ſtanding upon a Giants ſhoulders, may ſee further than the Giant can; and ſo they by

peruſing

perusing the Fathers, may see further than the Fathers could; Further perhaps they may, in some cases, but never contrary; they cannot by their help see that to be black, which they saw to be white; that to be false which they saw to be true.

§. 2. Let us then take a view of the *Roman Doctrines*, as they were held in the daies of S. *Augustine*, and the four first general Councils, which were held between the years 315. and 457. to which first four Councils some *Protestants* seem to give much honour, and to subscribe to their Decrees; but they do but seem. In those times the Church believed the true and *real presence*, and the eating with the mouth of the Body of Christ in the Sacrament, as *Zuinglius*, the Prince of the Sacramentarians, acknowledges in these words: a "From the time of S. *Augu-* "*stine* the opinion of corporal "flesh had already got the ma- "stery. And in this quality she b adored the Eucharist with outward gestures and adoration, as the true and proper body of Christ. The Church then believed the body of Christ to be in the Sacrament, c even besides the time that it was in use; and for this cause kept it after Consecration for

a Lib de vera & falsa relig. cap. de Eucharist.

b Chrys. in 1 Cor. Hom. 24.

c Cyril. Alex. ep. ad. Cæsar. Fat.

d dome-

d Cypr. de lapſi.
e Euſeb. hiſt. lib. 7.
f Amb. de obit. Satyr.
g Euſeb. hiſt. lib. 5.
h Paulin. in vita Amb. Tertul. ad Ux. c. 55. Baſil. Ep. ad Cæſ. Pat.

d domeſtical Communion, e to give to ſick, f to carry upon the Sea, g to ſend into far Provinces. She then believed, h that Communion under both kinds was not neceſſary for the ſufficiency of participation, but that all the body and all the bloud was taken in either kind: And for this cauſe, in domeſtical Communions, in Communions for children, for ſick perſons, by Sea, and at the hour of death, it was diſtributed under one kind only.

i Cyp. ad Cæcil. ep. 63.
k Euſeb. de vita. Conſt. lib. 4.
l Chryſ. in 1 Cor. hom. 41.
m Baſil. in 40. Martyr.
n Ambr. de vid.
o Aug. in Pſal. 63. & 88.
p Hier. ad Marcell. Ep. 17.

In thoſe times the Church believed i that the *Euchariſt* was a true, full, and entire Sacrifice, not onely Euchariſtical, but k propitiatory; and offered it as well for the living l as the dead. The faithful and devout people of the Church in thoſe times made pilgrimages to m the bodies of the *Martyrs*, n prayed to the *Martyrs* to pray to God for them, o celebrated their Feaſts, p reverenced their Relicks in all honourable formes. And when they had received help from God, by the interceſſion of the ſaid *Martyrs*,

Martyrs, q they hung up in the *Temples*, and upon the *Altars* erected to their memory, Images of thoſe parts of their bodies that had been healed. The *Church* of thoſe times held r the *Apoſtolical Traditions* to be equal to the *Apoſtolical Writings*; and held for *Apoſtolical Traditions* all that the *Church of Rome* now imbraceth under that title. She alſo offered prayers for the a dead, both publick and private, to the end to procure for them eaſe and reſt, and held this cuſtome, as a thing b neceſſary for the refreſhing of their ſouls. The *Church* then held the c faſt of the fourty dayes of *Lent* for a cuſtome, not free but neceſſary, and of *Apoſtolical Tradition*. And out of the time of *Penteceſt*, faſted all the Fridayes of the years, in memory of the death of *Chriſt*, except *Chriſtmaſs* day fell on a Friday, d which ſhe excepted as an *Apoſtolical Tradition*. That *Church* held e marriage after the vow of Virginity to be a ſin, and reputed f

q Theod. de Grac. aff. l. 8.

r Baſil. de ſanct. Spir.

a Tertul. de Mon. Aug. de verb. Ap.

b Aug. de cura pro mort.

c Hier. ad Marcel. Ep. 54.

d Epiph. in compend.
e Epiph. cont. Apoſtol. Hæreſ. 51.
f Chriſ. ad Theod. Hier. cont. Jov: lib. 1.

thoſe

thoſe that married together after their vowes, not only for Adulterers, but alſo for inceſtuous perſons.

That *Church* held the g mingling of Water with Wine in the Sacrifice of the *Euchariſt*, for a thing neceſſary, and of divine and *Apoſtolical Tradition*. She held h *Exorciſmes*, *Exſufflations* and renuntiations, which are made in Baptiſme, for ſacred Ceremonies and of *Apoſtolical Tradition*. She, beſides *Baptiſm* and the *Euchariſt*, held i *Confirmation* k *Marriage*, l *Penance*, m *or auricular Confeſſion*, n *Orders*, *and Extream Unction*, for true and proper *Sacraments*, which are the ſeven *Sacraments*, which the Church of *Rome* now acknowledgeth. That *Church* in the Ceremonies of *Baptiſm* uſed o *Oyl*, p *Salt*, q *Waxlights*, r *Exorciſmes*, the ſ ſign of the *Croſſe*, t word *Ephata*, and other things that accompany it; none of them without reaſon and excellent ſignification. She alſo held u *Baptiſm* for Infants of abſolute neceſſity

g Cyp. Caecil. Ep. 63.
h Aug. de pecc. orig. cap. 40.
i Aug. cont. Petil lib. 3. cap. 4.
k Aug. de nupt & conc. c. 17.
l Amb. de pœnit. c. 7.
m Leo 1. Epiſt.
n Aug. cont. Parm. l. 2. c. 13.
o Cyp. Epiſt. 70.
p Conc. Carth. 3. c. 5.
q Gr. Naz. de Bapt.
r Aug. Ep. 101.
ſ Aug. cont. Jul. lib. 6. c. 8.
t Amb. de Sacra. l. 1.
u Aug. de an. & ejus orig. l. 3. c. 15.

neceſſity, and for this cauſe permitted *x* Lay-men to baptize in the danger of death. That Church uſed *Holy Water*, conſecrated by certain words and Ceremonies, and made uſe of it both for *y Baptiſm*, and *z* againſt Inchantments, and to make *a Exorciſmes*, and conjurations againſt evil ſpirits. That *Church* held divers degrees in the Eccleſiaſtical Regiment, to wit, *b Biſhops*, *Prieſts*, *Deacons*, *Sub-Deacons*, the *Acolyte*, *Exorciſt*, *Reader* and the *Porter*; conſecrated and bleſſed them, with divers forms and ceremonies. And in the *Epiſcopal Order* acknowledged divers ſeats of Iuriſdiction of poſitive right, to wit, *Archbiſhops*, *Primates*, *Patriarchs*, and *c* one ſupereminent by divine Law, which was the *Pope*; without whom nothing could be decided appertaining to the *Univerſal Church*; and the want of whoſe preſence either by himſelf or his Legats, or his Confirmation, made all Councels (pretended to the univerſal) unlawful.

x Tertul. de Bapt.

y Baſil. de S. Spirit c. 17.
z Epiph. hær. 30.
a Theod. hiſt. Eccleſ. l. 5. c. 3.
b Concil. Laod. c. 24 Conc. Garth. 4. c. 2.

c Hieron. ad Damaſ. Ep. 57. Concil. Chal. Ep. ad Leon.

In that *Church* their ſervice was ſaid throughout the *d East* in *Greek* and throughout the *e West* as well in *Africa* as *Europe* in *Latine*: although that in none of the *Provinces* (except in *Italy*, and in the Cities where the *Romane Colonies* reſided) the *Latine* tongue was underſtood by the common people. She alſo obſerved the diſtinction of *f* Feaſts and ordinary dates; the diſtinction of *g* Eccleſiaſticall and Lay habits; the *h* reverence of ſacred veſſells; the cuſtome of *i* ſhaving and *k* unction for the collation of orders; the ceremony of the *l* Prieſts waſhing his hands at the Altar before the conſecration of the myſteries, *m* pronounced a part of the Service at the Altar with a low voice; made *n* proceſſions with the Reliques of Martyrs; kiſſed them; *o* carried them in cloaths of ſilk, and veſſels of gold; *p* took and eſteemed the duſt from under their Reliquaries; accompanied the dead to their ſepulchres with *q* Wax Tapers in ſign of joy for the certainty of

d Hier. præf. in Paralip.
e Aug. Ep. 57. de doct. Chriſt. l. 2. c. 13. Aug. Ep. 118. Pſal. 63. and 83.

f Hier. ad Helio. Ep. 3. Theod. hiſt. Ec. l. 2. c. 27.
g Optat. l. 1. p. 9.
h Theod hiſt. l. 5 c. 8. Iſid. de Diu. Off. l. 1. c. 4.
i Greg Naz de pac. or. 1.
k Cyrill. Hier. Cat. Myſt. 5.
l Concil. Laod. c. 19.
m Aug de Civit Dei. l. 22 c. 8.
n Hier. cont. Vigil.
o idem.
p idem.
q Greg Naz. Iul. Orat.

of their future reſurrection. The Church of thoſe dayes had the pictures of *Chriſt* and his *Saints*, both *r* out of *Churches*, *ſ* and in them, and upon the very *t* Altars of *Martyrs*; not to adore them with God-like Worſhip, but by them to reverence the Souldiers and Champions of Chriſt. The faithful then uſed the *u* ſign of the *Croſs* in all their converſations, *w* painted it on the portall of all the houſes of the faithful, *x* gave their bleſſing to the people with their hand by the ſign of the *Croſs*, *y* imployed it to drive away evil ſpirits, *z* propoſed in *Ieruſalem* the very Croſs to be adored on *Good Friday*. In brief that *Church* uſed either directly or proportionably, the very ſame Ceremonies, that the *Roman Church* uſeth at this day. And finally that Church held, * that to the *Catholike Church*, only belongs the keeping of the *Apoſtolical Traditions*, the authority of the interpretation of Scripture, and the deciſion of controverſies of faith;

r Euſeb. de vita Conſt. l. 3.
ſ Paulin. Ep. 12. Baſil. in Mart. Barlaam.
t Prudent. in S. Caſſian.

u Tert. de Coron. milit.
w Cyril. cont. Iul. l. 6.
x Hier. in vit. Hil.

y Ath. cont Idol.
z Paul. Ep. 11.

* Tert. de Præſcript. Iren. l. 3. c. 3. & l 4. cap. 32.

and that out of the ſucceſſion *a* of her Communion, of *b* her Doctrine, *c* and her Miniſtry, there was neither Church nor ſalvation. And let the indifferent Reader now judge, whether by this face we may know the *Roman*, or the *Proteſtant Church*.

a Cyp. de unit. Eccleſ Conc. Car. 4. c. 8. *b* Hier. cont. Lucif. Aug. de util. cred. c. 8. *c* Cyp ad Pup. Ep. 63. ad mag. Ep. 76. Hier. ad Tit. c. 3.

§. 3. But becauſe there is between two or three hundred years, from the time of the firſt *general Council*, to the Apoſtles, and that ſome Proteſtants ſay, that as *Mephibooſheth* in his infancy fell from his nurſes lap, whereby he became lame, and halted all his life after: So the Church in the moſt primitive times fell from the true faith, whereby ſhe hath ever ſince gone awry: we will ſtill go on in the queſt of the *Roman Churches* Antiquity even to the times of the Apoſtles, alledging ſome one (amongſt many) of every age of the firſt five hundred years, (to make the proof the fuller) in confirmation of ſome *Roman doctrines* that are moſt mainly gainſaid by Proteſtants; Wherein will appear that falſe and vain challenge of Biſhop *Iewel*, renewed by D. *Whitaker*, who to the glorious Martyr *Campian* writes thus: "*Attend *Campian*, the ſpeech of *Iewel* was moſt true and conſtant when provoking you to the anti-

* Reſp. ad Rat. Camp.

'antiquity of the first six hundred years 'he offered that if you could shew by any 'one clear and plain saying, out of any one 'Father or Councel, he would grant you 'the victory: it is the offer of us all, the 'same do we all promise, and we will all 'perform it. Indeed in the first three, of the first six hundred years, the Church was almost under continual persecution, and so the Writers of those times were few, and much of that which they wrote did perish in those great shipwracks of persecution, and the matters that they wrote of, most commonly, were of another quality than concerns our present differences, the *Heresies* of those dayes being for the most part different from the present, and much of their Writings being spent in *Apologies* for themselves against the *Heathen*. Yet all these advantages of the Protestants are too narrow to cover their design; For in those ages (to retort the former boast of the *Protestants*) there is not one single proof out of any one *Father* (rightly interpreted) for any one point of Doctrine, held by *Protestants* opposite to the *Roman Catholike*; and for the *Romane Catholike* there is abundance. In the alledging whereof, I will begin at the bottome, and so go upward, in some of which Testimonies there shall be intermingled the interpretation of some Scriptures to the same pur-

poſe, whereby I will include the Teſtimony of Scripture alſo, as it is interpreted by theſe Fathers, who were doubtleſs better Expoſitors than *Iohn Calvin*, or any of his followers.

And firſt of the *Reall and Corporal preſence* of our *Saviour* in the *Holy Euchariſt*, and of *the Holy Sacrifice of the Maſs*. In the fift age or hundred of years, *S. Auguſtine* expounding the Title of the *Pſalm*, in which it is written, *And he was carried in his own hands*, ſaith, * *Brethren, who can underſtand how this could be done in man? for who is carried in his own hands? a man may be carried in the hands of another.* How this may be underſtood in *David* himſelf, according to the letter, we find not; but in Chriſt we find. For Chriſt was carried in his own hands, when commending his own body, he ſaid, *This is my body*, for he carried that body in his hands. Nor have the Proteſtants more reaſon to deny this place to intend the true, real, natural body and perſon of our Saviour, becauſe *Tertullian* ſaith, it is a figure of his body; than the *Manichees* and other Hereticks had to deny a real body to our Saviour, when he lived upon earth, becauſe the Scripture ſaith, *He took upon him the form of a ſervant, and was made in the likeneſs of men.* (Phil. 2. 7.) From which place they inferred, that he was not a man really and

* *Aug. conc. 1. in Pſ. 33.*

and indeed, but had only the form and likeneſs of a man. And if they would not ſtand to the judgement of the Church for the ſenſe and meaning of theſe words, who could convince them? For they drew all other places to the ſenſe of this, and would not ſuffer this to yeeld unto them, though they were never ſo many, or never ſo plain.

In the fourth age, S. *Ambroſe* (*lib. 4. de Sacr. c. 5.*) ſaith, 'Before it be conſecrated it 'is but bread, but when the words of conſe-'cration come, it is the body of Chriſt. To 'conclude, hear him ſaying, *Take and eat of 'it all, for this is my body*: and before the 'words of Chriſt, the chalice is full of wine 'and water; when the words of Chriſt have 'wrought there, it is made blood, which 'redeemed the people. *Therefore mark in how great matters the Word of Chriſt is potent to convert all things. Moreover our very Lord Jeſus teſtifieth unto us that we receive his body and blood, what ought we to doubt of his fidelity and teſtimony.* And again he ſaith, * *Perhaps you may ſay, I ſee another thing, how do you affirm to me that I ſhall receive the body of Chriſt. This yet remains to us to prove. How great examples therefore do we uſe, to prove that it is not this which nature hath formed, but which benediction hath conſecrated, and that there is greater force of benediction than of nature, be-*

* Lib. de iis qui myſteriis initiantur, c. 9.

cauſe

cauſe by the benediction the nature it ſelf is changed. Moſes *held a Rod, he caſt it down, and it is made a Serpent*, &c. *which if humane benediction were ſo powerful that it converted nature, what ſay we of the divine conſecration it ſelf, where the very words of our Lord and Saviour do work.*

In the third age *S. Cyprian* tells us plainly, if the former be not plain enough for *Tranſubſtantiation*; that, * 'That 'bread which the Lord did 'give to his Diſciples being 'changed not in ſhape but 'in nature, by the omnipo- 'tency of the Word, is made fleſh; and as in 'the perſon of *Chriſt* his humanity was ſeen 'his divinity lay hid; ſo in the viſible Sa- 'crament, the divine eſſence doth infuſe it 'ſelf after an unexpreſſible manner.

* *Serm. de Cœna Dom. prope init.*

In the ſecond age we find 'S. *Irenæus* '(Lib. 4. c. 32. in fine) *ſpeaking thus*; But 'giving counſel unto his Diſciples to offer 'unto God the firſt fruits of his creatures, 'not as to one that wanted, but that they 'might be neither unfruitful nor ungrateful, 'he took that which is bread of the creature, 'and he gave thanks, ſaying, *this is my body.* 'And the cup in like manner, which is of that 'creature, which is according to us, he con- 'feſſeth his blood, and taught a new oblati- 'on of the new Teſtament, which the Church 'receiving

'receiving from the Apoſtles offers to God 'through all the world, to him that maketh 'the firſt fruits of his gifts in the new Teſta- 'ment nouriſhments to us; of which in the 'twelve Prophets: *Malachy* 1. 10, 11. hath 'thus fore-ſignified, I have no will to you, 'ſaith the Lord Omnipotent, and I will not 'receive a ſacrifice of your hands; for from 'the riſing of the Sun unto the going down, 'my name is glorified amongſt the Gentiles, 'and in every place incenſe is offered to my 'Name, and a pure ſacrifice, becauſe my 'Name is great among the Gentiles, ſaith the 'Lord Almighty. Manifeſtly ſignifying by 'theſe words that the former people ceaſed 'to offer to God, but in every place ſacrifice 'is offered to God, and this pure, but his 'Name is glorifyed in the Nations.

Nor can this be meant of the ſacrifice of all *Chriſtians* in general, but only of the *Prieſts*, (becauſe as by the *Charter* it doth appear) God ſpeaks of rejecting the *Prieſts* of the old law and their Sacrifice, and chooſing a new prieſthood, whom he calls the *ſons of Levi*, *Mal.* 2.3. by which figuratively is meant, the *Prieſts* of the new Law, and ſo do the *Miniſters of England* frequently ſtile themſelves, *the tribe of Levi*. Beſides *Proteſtants* confeſs that their *e* prayers and beſt actions are impure and ſinful, it cannot therefore be meant

e Whitack. cont. Dur. l. 8. p. 572.

meant of ſuch ſacrifice, for this is a pure ſacrifice and proper, which none but *Prieſts* can offer, and is therefore according to the expoſition of S. *Irenæus*, *the Sacrifice of the Body and Bloud of Chriſt*; the pureſt ſacrifice that can be imagined. In this age alſo *Juſtin Martyr* ſaith, *f* 'For we do not take thoſe things as common drink, but 'as *Jeſus Chriſt* our Saviour 'made fleſh by the word of 'God, had both fleſh and 'blood for our Salvation; ſo the bread and 'wine being made the Euchariſt by the pray-'er of the word proceeding from him, by 'which our fleſh and blood are nouriſhed by 'change, we are taught, that it is the fleſh 'and blood of the ſame *Jeſus Chriſt* incarnate.

f In Apol. 2. ad. Anton. Imperat prope finem.

Laſtly, in the firſt age, S. *Ignatius* Martyr and Diſciple of S. *John* the Evangeliſt, ſpeaking of the Error of the Saturnians ſaith, *a* They do not admit 'Euchariſts and Oblations, be-'cauſe they do not confeſs the 'the Euchariſt to be the fleſh 'of the Saviour, which ſuffer-'ed for our ſins, which the Father by his bounty raiſed. And S. *Andrew* 'the Apoſtle ſaith, *b* 'I daily ſa-'crifice an immaculate Lamb 'to the Omnipotent God: 'which when it is truly ſacri-'ficed, and the fleſh thereof truly eaten of

a Epiſt. ad Smynoum, ut citatur à Theodoreto Dial. 3.

b Lib. paſs. S. Andreæ, apud Surium.

'of the people, doth continue whole and alive.

Concerning the honour and *Invocation* of *Saints*, in the fifth age S. *Auguſtine* ſaith, c 'It is an injury to 'pray for a Martyr, to whoſe 'prayers we ought to be com- 'mended. And accordingly, (*In his Meditations*, c. 40.) he did commend himſelf in theſe words, 'Holy and 'immaculate Virgin *Mary*, Mother of God, 'and Mother of our Lord Jeſus Chriſt, 'vouchſafe to intercede for me to him, 'whoſe Temple thou haſt deſerved to be 'made. Holy *Michael*, holy *Gabriel*, holy 'Raphael, holy Quires of Angels, and Archangels, of Patriarchs and Prophets, of A- 'poſtles, Evangeliſts, Martyrs, Confeſſors, 'Prieſts, Levites, Monks, Virgins, and all 'the juſt, both by him who hath choſen you, 'and in whoſe contemplation you rejoyce, 'I preſume to ask, that you would deign to 'beſeech God for me a ſinner, that I may 'deſerve to be delivered from the jawes of 'the Devil, and from eternal death. And again he ſaith, d 'Iacob bleſſing 'his Nephews the ſons of *Ioſeph*, among other things, he 'ſaith, And my name ſhall be 'invoked in theſe, and the 'name of my Fathers; whence it is to be 'noted, that not only hearing, but alſo in vocati-

c Serm. 17. de verbis Apoſt. prope in it.

d Lib. de loquutionibus in Gen. prope finem.

'vocation is ſometimes ſaid, which are not 'things pertaining unto God, (only) but un- 'to men.

In the fourth Age we find S. *Gregory Nazianzen* ſpeaking thus to S. *Baſil* the great, *b* 'But thou holy and 'and heavenly head, I pray 'thee behold us from heaven, 'and either with thy prayers 'ſtop the provocation of the 'fleſh, which God hath given us for inſtru- 'ction; or truly perſwade, that we may bear '(it) with a valiant mind, and direct all our 'life to that which is moſt available; and af- 'ter that we ſhall paſs out of this life, re- 'ceive us alſo there in thy Tabernacles. And S. *Hierome* againſt *Vigilantius* (*cap.* 3.) 'ſaith, Thou ſayeſt in thy book, that while 'we live we may pray for one another, but 'after we ſhall be dead, the prayer of no 'man is to be heard for another, eſpecially 'ſeeing the Martyrs regarding the revenge 'of their blood, ſhall not be able to obtain; '*To which he anſwers,* If the Apoſtles and 'Martyrs being yet in the body can pray for 'others, when as yet they ought to be ſolli- 'citors for themſelves, how much more 'after crowns, victories and triumphs? '*And a little after he anſwers to the objection* '*of their being dead, ſaying,* To conclude, 'the Saints are not ſaid to be dead, but 'aſleep.

b In Orat. 20. quæ eſt in laudem Baſilii Magni.

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In the third age *Origen* gives us this example, *d* 'I will begin to 'proſtrate my ſelf on my 'knees, and to beſeech all the 'Saints, that they help me, 'who dare not beg of God, by reaſon of 'the abundance of (my) ſin. O Saints 'of God, I beſeech you with tears and 'weeping full of grief, that you fall down 'to his mercies for me miſerable wretch; 'And after, wo is me; Father *Abraham*, 'pray for me, that I be not eſtranged from 'thy boſome, which I have greatly deſired, 'not condignly, truly, by reaſon of my 'great ſin.

d Initio ſui Lamenti.

In the ſecond age, *Iuſtin Martyr* ſpeaks thus, *e* 'Moreover, we do 'worſhip and adore him (to 'wit God,) and the Son who 'came from him, and taught 'us theſe things, and the Ar-'my of others that followed, 'and of the good Angels aſſimilated, and 'the propheticall Spirit, reverencing in 'word and truth, and fairly delivering it 'as we are taught, to all that will learn.

e Apol. 2. ad Anton. Pium Imper. non longe ab initio.

And in the firſt age, in the Liturgie of S. *Iames* the leſs, we have theſe words, 'Let us make commemoration of the moſt 'holy, immaculate, moſt glorious, our bleſ-'ſed Lady, Mother of God, and alwayes 'Virgin *Mary*, and of all Saints and juſt

'ones, that we may all obtain mercy by their 'prayers and interceſſions.

§. 5. Thirdly, for the uſe and veneration of holy Reliques and Images, and chiefly of the holy Croſs, hear what S. *Auguſtine* ſaith in the fifth age, 'What is the ſigne of 'Chriſt, which all have known, but the 'Croſs of Chriſt? which ſign unleſs it 'be applyed, whether to the foreheads 'of believers, or to the water wherewith 'they are regenerated, or to the oyle 'wherewith they are anointed with the 'chryſme; or to the ſacrifice, wherewith 'they are nouriſhed; nothing of them is 'rightly performed. (*Tract.* 118. *in Ioan.*)

In the fourth age we ſhall finde *Athanaſius*, ſpeaking thus to *Antiochus*, and expreſſing the manner of Catholikes worſhip of Images; 'Let it be far from us, 'that we Chriſtians adore Images as Gods, 'as the *Greeks* do; we declare only our affection, and the care of our love towards 'the figure of the perſon expreſſed by his 'image: therefore oftentimes we burn, as 'unprofitable, the wood which ere while 'was an Image, if the figure be worn out. 'Therefore as *Iacob* when he was to die, a'dored the top of *Ioſephs* rod, not honour'ing the rod it ſelf, but him who held the 'rod; So we Chriſtians do no otherwiſe a'dore Images, but even as moreover when 'we kiſs our Fathers and children, we de-

'clare

'clare the desire of our mind. Even as the 'Jew also did adore in times past, the Tables 'of the Law, and the two golden Cherubins, 'and certain other Images, not worshipping the nature of the stone, or gold, but our 'Lord who commanded them to be made.

In the third age *Origen* (*Homil.* 8.) saith thus: 'To conclude, in *Ezekiel* the Prophet *ch.* 9. *v.* 4. When the Angel who was 'sent had slain all, and the slaughter had begun from the Saints, they only are kept 'safe, whom the letter T A u, that is, the 'picture of the Cross had signed. Let us 'rejoyce therefore most dear brethren, and 'let us lift up holy hands to heaven in the 'form of a Cross: when the devills shall 'see us so armed, they shall be vanquished. And note I pray by the way, that some English Bibles do leave out the letter Tau, in this place of *Ezekiel*, but how justly let any indifferent reader judge.

In the second age, hear *S. Justin Martyr* speaking of the parts of dead beasts, thus arguing, 'How is it not most absurd, to account these things clean, by reason of the 'profit which is reaped of them, and that the 'Greeks do detest the bodies and sepulchres 'of holy Martyrs, which have power both to 'defend men from the snares of the Devils, 'and to cure diseases which cannot be cured 'by the art of the Physitian. (*Ad quæst.* 28. 'Gentil.

In the firſt age, *S. Ignatius* ſpeaks thus: 'For the Prince of the world rejoyceth when 'one ſhall deny the Croſſe: For he knows 'the confeſſion of the Croſs to be his over-'throw: For that is a trophie againſt his 'power, which when he ſhall ſee, he trem-'bles, and hearing he fears. (*Epiſt. ad Phil. 'ante med.*)

§. 6. Fourthly, concerning *Confeſſion* and Prieſtly *Abſolution*, in the fifth age, *S. Auguſtine* (*Homily* 49.) thus exhorteth, 'Do 'penance ſuch as is done in the Church, let 'no man ſay to himſelf, I do ſecretly, I do 'to God, God knowes (who pardons me) 'that I do in my heart. Is it therefore with-'out cauſe ſaid, what you ſhall looſe in 'earth, ſhall be looſed in heaven? *Mat.* '18. 18. Are therefore the keyes given to 'the Church of God to no purpoſe? do we 'fruſtrate the goſpel of God? do we fruſtrate 'the words of Chriſt.

In the fourth age, *S. Baſil* the great ſpeaks thus, * 'Men ought neceſſarily to open ſins 'to them, who are entruſted 'with the diſpenſation of the 'myſteries of God. For truly 'we ſee, that even thoſe anti-'ents did follow this order in 'penance, after which manner it is writ-'ten in the Goſpel, that they did confeſs 'their ſins to Iohn, *Mat.* 3. 6. and in the '*Acts* 18. 18. To the Apoſtles themſelves

* Suis regulis brevioribus interr. 288.

by

'by whom also all were baptized.

In the third age, S. *Cyprian* (*Sermone de lapsis,*) beseecheth them saying, 'Let every one confess his fault, I intreat you brethren; while as yet he that hath offended 'is in this life, while his confession can be 'admitted, while satisfaction and remission 'given by the Priests, is gratefull to the 'Lord.

In the second age, *Tertullian* speaking against mens concealing part of their sins in confession, thus reproves them, 'The hiding of a sin doth promise plainly a great 'profit of bashfulness; to wit, surely, if we 'shall steal any thing from humane knowledge, we shall then also hide it from 'God. The esteem of men and the knowledge of God are they so compared? Is it 'better to lie hid damned, than to be openly 'absolved? It is a miserable thing so to 'come to confession. (*lib. de pœnit. ca.* 10.)

And in the first age, S. *Clement* adviseth thus, (in his first Epistle) 'If peradventure 'envy, or infidelity, or some of these evils 'which we have remembred above, shall 'privily steal into any bodies hearts, he that 'hath a care of his soul, let him not be 'ashamed to confess these things to him 'that hath authority, that he may be cured 'by him, by the Word of God, and wholsome counsel, whereby he may, by 'sound faith and good works avoid the

'pains of eternal fire, and attain to the 'everlaſting rewards of life.

Now concerning Purgatory and Prayer for the dead, in the fifth age, S. *Auguſtine* ſaith, [b] 'Neither could it be 'truly ſaid of ſome, *Mat.* 22. 32. 'That they are neither forgiven in this life, nor in the life 'to come, unleſs there were 'ſome who though they are not forgiven 'in this life, yet ſhould be in the life to come. And again, [c] 'There are many who not rightly underſtanding this reading, are deceived with falſe ſecurity, 'whilſt they believe that if they build 'capital ſins upon the foundation, *Chriſt*, 'thoſe ſins may be purged by tranſitory fire, 'and they afterward come to life everlaſting. This underſtanding, *&c.* is to be 'corrected, becauſe they deceive themſelves, who ſo flatter themſelves, for with 'that tranſitory fire, whereof the Apoſtle 'ſaid, 1 *Cor.* 3. 15. He ſhall be ſaved, yet ſo 'as by fire, not capital, but little ſins are 'purged. *And concerning Prayers for the dead,* he ſaith, 'It is not to be doubted that the 'dead are to be holpen by the prayers of 'the Church, and the ſaving Sacrifice, and 'by alms which are given for their ſouls, 'that God would deal more mercifully 'with them, than their ſins have deſerved,

[b] De civit. Dei, l. 20. c. 24. & l. 21. c. 13.

[c] Serm. 41. de Sanct. prope initium.

ſerm. 32. de verb. Apoſt.)

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In the fourth age S. *Ambrose* in his interpretation of the fore-mentioned place of S. *Paul* saith, But whereas S. *Paul* saith, yet so as by fire, 'He sheweth indeed that he shall 'be saved, but yet shall suffer the punishment 'of fire, that being purged by fire, he may 'be saved, and not be tormented for ever, as 'the Infidels are with everlasting fire. And 'S. *Hierome* saith, there are some, who may 'be absolved after death of lighter sins, of 'which they die guilty, either being punished with pains, or by the prayers and alms 'of their friends, and the celebration of 'Masses. *In comment. in cap.* 11. *Prov.* 4.

In the third age we shall find S. *Cyprian* 'speaks thus, *c.* It is one thing 'to stay for pardon, another to 'attain glory; one thing being 'cast into prison, not to go out 'thence until he do pay the ut- 'termost farthing, *Mat.* 5. 27. Another 'thing presently to receive the reward of 'faith and vertue: one thing being afflicted 'with long pain for sins, to be mended and 'purged long with fire, another thing to have 'purged all sins by suffering: To conclude, 'it is one thing to depend upon the sentence of the Judge in the day of Judge- 'ment, another thing to be presently crowned of the Lord.

'Epist 52. ad Antonian. post med.

In the second age, *Tertullian* in agree-

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ment with the reſt, ſaith, 'd In ſum, ſeeing 'we underſtand that *Priſon* 'which the Goſpel doth de- 'monſtrate, to be places be- 'low, and the *laſt farthing* we 'interpret every ſmall fault, there to be 'puniſhed by the delay of the Reſurrecti- 'on; no man will doubt, but that the ſoul 'doth recompence ſomething in the places 'below, ſaving the fulneſs of the Reſur- 'rection by the fleſh alſo. And in his Book, 'De Corona militis, cap. 3 he ſaith, 'We make 'yearly Oblations for the dead. And a little after, 'If you require a Law of 'Scripture, for theſe and other the like Diſciplines, you ſhall find none. Tradi- 'tion is ſhewd thee for the Author, Cuſtom the confirmer, and Faith the obſerver.

d Lib. de anima, cap. 58.

And in the firſt age *S. Clement* ſpeaking of *S. Peter*, reports thus of him, 'gHis daily preaching, a- 'mongſt other divine Com- 'mandments, was this, &c. 'every one as far as he under- 'derſtands and is able, to love God with all 'his heart, and his neighbour as himſelf, to 'relieve the poor, to cloath the naked, to 'viſit the ſick, to give drink to the thirſty, 'to bury the dead, and diligently to per- 'form their Funerals, and to pray and give 'alms for them.

g *Clem.* Ro. Ep. 1. de S. Petro prope fin.

§. 8. Concerning *Traditions* in the fifth age,

age. S. *Auguſtine* ſaith, *f* That 'which the whole Church 'doth hold, and is not inſti- 'tuted by Councels, but is al- 'ways retained, is rightly be- 'lieved, not to be delivered but by Apoſto- 'lick authority. And S. *Chry- ſoſtome*, *g* 'It is manifeſt, that 'the Apoſtles did not deliver 'all things by Epiſtle, but ma- 'ny things without writing. 'And as well theſe as thoſe are worthy of 'the ſame credit; wherefore let us eſteem 'the Tradition of the Church to be belie- 'ved. It is a Tradition, ſeek no further.

f Lib. 4. de bapt. con. Donat. c. 24.

g In 1 Theſ. 2. In 1. Theſ. hom. 4.

In the fourth age, S. *Baſil* ſpeaks thus; 'The opinions which are kept and preached 'in the Church, we have partly out of 'written Doctrine, partly we have received 'by the Tradition of the Apoſtles brought 'to us in a myſtery: Both which have the 'ſame power to piety, and no man contra- 'dicted theſe, who hath but mean experi- 'ence of Eccleſiaſtical Rights, *Lib. de ſpir. ſancto*, c. 27.

In the third age, we muſt uſe Traditions, (ſaith S. *Epiphanius*, *Hæreſ.* 61.) for all things 'cannot be received from divine Scripture, 'wherefore the Holy Apoſtles have deliver- 'ed ſome things by Tradition, even as the 'Holy Apoſtle ſaith, As I have delivered to 'you, and elſewhere, ſo I teach, and have 'delivered in Churches. In

In the ſecond age, S. *Irenæus*, (*lib.* 3. *c.* 4.) thus expoſtulateth; 'But what if the Apoſtles neither had left Scriptures unto us, 'ought we not to follow the Order of Tradition, which they delivered to them, to 'whom they committed the Churches.

In the firſt age S. *Dennis* tells us, that 'h thoſe firſt Leaders of our 'Prieſtly Office, delivered to 'us thoſe chief and ſuper-'ſubſtantial things, partly in 'writings, partly in unwritten inſtitutions.

h Areopag. c. 1. Eccleſ. Hierar.

I could give plenty of proofs in all other particulars; But as the cluſter of grapes (which was brought out of *Canaan* to the *Iſraelites*) was a teſtimony of the fruit the land brought forth, *Numb.* 13. 23. ſo this ſmall parcel of Antiquity taken out of their great ſtore, is proof ſufficient that the moſt antient Church, even in all the firſt ages, and the *Scripture* it ſelf, in the judgement of thoſe *Fathers*, did teach the ſame Doctrines that the *Roman Church* now doth, and hath had a perpetual and uninterrupted ſucceſſion in thoſe Doctrines, and her Paſtors; and is therefore the ſelf ſame Church with the Apoſtles. A thing foretold by *Daniel* who calls it, *a Kingdom which ſhall never be diſſolved*, *Dan.* 7. 14. And in which the Maxime of wiſe *Gamaliel* is verified; *If this counſel or work be of men, it will come to nought, but if it be of God,*

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ye cannot overthrow it, Acts 5. 38, 39.

§. 9. But among the Protestant Churches I found no such thing, neither Antiquity in their doctrine, (but contrariwise their Doctrine condemned by Antiquity, as I have shewed before) nor yet in the body of their Professions. And though they alledge some places of the Fathers in proof of their doctrines, yet they corrupt the meaning, as may easily appear to those, that divesting themselves of all interest, can and will indifferently examine the places; who shall find that they make not for them. Nor indeed can they, for my former alleadged reason, namely, that if Antiquity had understood them so, to wit, in the Protestant sense, some or other would either have reproved them for so frequently elsewhere affirming the Roman doctrines (as Protestants confess they did, as I have shewed) or for affirming those Protestants doctrines, which were contradictory to them; which seeing they did not, 'tis manifest they believed no such contradictions in their writings, but understood those places which Protestants alledge, as Catholicks now do, as making nothing to the Protestants purpose. But for their Catholick doctrines, it is manifest that they cannot be interpreted to comply with the Protestant Religion, for if they could, why do the most learned Protestants accuse them

them of Popery? It is a rule of *c* S. *Auguſtine* in the interpretation of Scripture, which is alſo as proper for the Fathers; and agreeable to reaſon, that where there are many cleer places on the one ſide, and ſome few obſcure places on the other, the obſcure muſt give place to the cleer, and be reduced to an agreement with them in meaning; which rule if it be obſerved, it will eaſily appear, whether the Fathers were of the Roman or the Proteſtant Church.

c De doct. Chr. l. 3. c. 25. 26.

As for the Antiquity of the body of the Profeſſors of the Proteſtant Religion, in whom the ancient Apoſtolical Church hath her reſurrection, which like *Epimenides* (they ſay) fel a ſleep when ſhe was young, and waked not till ſhe was old, no man knowing what was become of her in the mean while, I could not indeed find it more ancient than ſome very old men, ſomewhat above ſixſcore yeers; old *Parre* that dyed in *England* but few years agoe, might have been grandfather to the Religion, or at leaſt eleder brother to the Father thereof *Martin Luther*, who in the year 1517. (like a prodigious Comet) began to appear, and ingendring with the Devil, blaſted the beauty of the *Spouſe of Chriſt*, and filled the *Chriſtian* world with hereſie and blood. And in the year 1529. *Luther* and his Diſciples received the name of *Proteſtants*, from their *Proteſta-*

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tion and Appeal from the Decree of the Diet of Spira; in which Title, the Nation *England* (I think) doth more triumph, than any of *Luthers* off-spring.

And whereas they do pretend some of them, to have always had a being before that time, it will fitly be examined in the next mark of the *Church*, which is *visibility*; For Maxime of Law will hold good in this case, IDEM EST, NON ESSE, ET NON APPARERE, *it is all one, not to be, and not to appear. Tertullian, (de præscript. 17.)* QUI ESTIS VOS, UNDE ET QUANDO VENISTIS? *Who are you, from whence, and when came you?* for either they are as young as *Luthers Apostasie*, or else older than *Christ* and his *Apostles*, even *Jews*, and so old, that the mark is quite worn out of their mouth.

CHAP. XIII.

Of visibility, *the third mark of the* Church; *And of the vanity of* Protestants *supposition, that the true* Church *is sometimes invisible. That* Protestant Churches *have not always been visible.*

§. 1. THe third mark we will seek the true *Church* by, is *Visibility*; which was fore-told by the Prophet *Isa.* 2. 2. and *Micah* 4. 1. 'And it shall come to pass in

'the last days, that the mountain of the 'Lords house shall be established in the top 'of the mountains, and shall be exalted 'above the hills, and all Nations shall flow 'unto it. Also *Ezek.* 37. 28. The Nations 'shall know that I am the sanctifier of *Is-* 'rael, when my sanctification shall be in the 'middle of them for ever. And S. *Augustine* 'resembles it (according to the saying of 'our Saviour, *Matth.* 5. 14. to a City placed 'on a hill that cannot be hid. And he hath 'placed his Tabernacle in the Sun, *Psal.* 18. '6. that is, in open view, &c. his Taberna-'cle, his Church is placed in the Sun, not 'in the night, but in the day. *Tom.* 9. *in Ep.* 'Jo. *Tract.* 2. And further saith of the 'Church, that she hath this most certain 'mark, that she cannot be hid, she is then 'known to all Nations: the Sect of *Donatus* 'is unknown to many Nations, that then 'cannot be she. (*Cont. Petil. lib.* 2. *cap.* '104.)

To the children of the Church it is appointed by Christ, that for the redress of their grievances, *they tell the Church, Matth.* 18. 17. which were a delusion, unless the Church were always visible: who did also forewarn us against all obscure Congregations, saying, *If therefore they shall say unto you, behold he is in the desert, go you not forth, behold he is in secret places, believe it not, Matth.* 24. 26. Now according to these assurances,

ſurances, I found, that the *Roman Church* was always and eminently viſible, but the *Proteſtant* never eminent, and for the moſt part not viſible at all. Concerning the *viſibility* of the Church of *Rome*, it is proved before, by thoſe Teſtimonies, which ſhew the antiquity, and perpetual continuance thereof, which cannot be proved but by granting of her *viſibility*. Nor have I found the *Proteſtants* denying it, the thing being ſo viſible, that it leaves no place for Objections. But they think to wipe out this mark, by ſaying, that it is not neceſſary to a true Church to be always viſible: but others diſliking that Aſſertion, by reaſon of the abſurdity thereof, do affirm, (to counterpoize the *Roman*) that the *Proteſtant Church* hath been always viſible.

§ 2. And firſt, they that hold that the *Church* hath been inviſible, and that therefore viſibility is not a certain mark of the *Church*; indeavour to prove it by the example of the *Church* of the *Jews* in the dayes of *Elias*, 3 *Kings* 19, 10, 18. who complained that the Prophets were ſlain, and he only was left alive, and God anſwered, that there *were left ſeven thouſand that had not bowed the knee to* Baal.

To which Objection I found the anſwer of Catholicks very true; namely, that this complaint of *Elias* was uttered with relation to the Kingdome of *Iſrael* only, where-

in *Elias* then was, and was persecuted by King *Achab*; but in the Kingdome of *Iudah*, the Church did flourish, and was sufficiently known to him, and all men under the reigns of *Asa* and *Iehoshaphat*, 3 *Kings* 22. 41. who reigned in *Iudah* when *Achab* reign-in *Israel*. At what time the number of true believers was so great, that the men of war only, did amount to many hundred thousands, 2 *Chron.* 17. 14, 19.

And whereas M. *Meade* makes Reply to this Answer, saying, *that the Church was invisible, in the Kingdome of Iudah also, in the daye of Manasses*, because it is said, 2 *Chron.* 33. that *Manasses* set up Idolatry, committed all impiety, and caused *Iudah* and *Ierusalem* to erre; I answer, that this comes short of a proof; for though the Kings example in all cases, though never so bad, have a mighty influence on the people, yet this proves not but that the Kingdom, or an eminent part, or at least a visible part both of Priests & people, was still untainted; even as it was in the dayes of the persecution of *Antiochus* against the Jewes, who set up the *Abomination of desolation*, the Idoll of *Olympick Iupiter*, in the Temple, and compelled men to worship it. Besides, if it were as he would have it, the case is much different between a very short time of the invisibility of the *Church* of the *Iewes*, (for we read in the same Chapter, that *Manasses* quickly

quickly repented, and amended all: and the invisibility of the *Protestant Church*, which by their own confessions was above a thousand years. Also the comparison between the Church of the Jewes and Christians is not equal: the *New Testament* being established in *better promises*, *Hebr.* 8. 6. and therefore that may be incident to the one, which is not to the other. Moreover if there had been this total Eclipse, it had relation but to the Nation of the Jews only, besides which were many other faithful people, in all ages, as appears by the examples of *Melchizedeck*, *Iob*, &c. in the *Old Testament*; and in the *New* of *Cornelius*, and the *Eunuch* to the Queen of *Candace*, amongst which the Church might be visible, though amongst the Jews invisible.

§. 3. Others I have heard say that by *Catholikes* own confession, in the dayes of Antichrist, the Church shall be invisible; But I never have read any Catholike that said so, yet on the contrary I have found Protestants affirm[a] the *visibility* of the Church, and that universally even all the dayes of *Antichrist*, which makes against themselves, if they account the *Pope Antichrist*, (as most of them do) and themselves the Church: Yet Doctor *White* (in his *Reply* p. 61.) contrary to his brethren, saith, That

[a] Bullinger in Apo. 20. Fulk against Rhem in Thes. 2. sect. 5.

'in time of persecution, the true Church 'may be reputed an impious Sect by the 'multitude, and so not be known by the 'notion of true and holy, nor can her truth 'be discerned by sense and common reason. To which I answer, that as there are four properties of *Church-doctrine*, so there are four notions of the *Church*. The first is to be Mistris of saving truth; and according to this notion, the Church is invisible to the natural understanding both of Men and Angels; for God only and his Blessed, see our Religion to be the truth. The second is to be Mistris of Doctrine truly revealed by secret inspiration: According to this notion (ordinarily speaking) the Church is invisible to almost all men that are, or ever were, the *Apostles* and *Prophets* only excepted. The third to be Mistris of the Doctrine which Christ and his Apostles by their preaching and miracles planted in the world: According to this notion, the Church was visible to the first and Primitive times, but now is not. The fourth is to be Mistris of *Catholike Doctrine*, that is, of Doctrine delivered and received by full Tradition and profession, all the adversaries thereof (that are under the Title of Christian) being divided amongst themselves, and notorious changers; And according to this notion the Church is ever visible and sensible to all men, even to her enemies.

enemies. Otherwise there is no ordinary means left for men to know what the Apostles taught, nor consequently what God by inspiration revealed to them. And if she and the light of truth she carries with her, should be hidden and lost, we must begin again anew, from a second fountain of immediate revelation from God, and build upon the new planting thereof with Miracles in the world, by some new Apostles. And if this be absurd; then there must ever be in the world a Church visible, whose Traditions are famously *Catholike*, and consequently shewing themselves to be the *Apostles*, to all men that will not be obstinate.

And that the *Church* shall be universally visible, even in the dayes of *Antichrist*, may be gathered out of the Scripture, (*Rev.* 20. 8.) For she shall then be every where persecuted, which could not be, unless she were visible, and conspicuous even to the wicked. And even during the first 300 years after Christ, wherein the *Church* endured incomparably more universal and raging persecutions than ever were, yet the [a] *Century Writers*, and sundry others do take certain and particular notice of the *Catholike Bishops*, and *Pastors* by name, in those very Ages; of their Administration of the

[a] Magd. Cent. 1, 2, 3. Falk. cent. Stapleton de fraces. Eccl. p. 246.

Word and *Sacraments*, and their open impugning of *Heresies*. And surely our Lord himself had been (which is blasphemy to think of him, who is the eternal wisdome of the Father) the most imprudent of all Law-makers, to have a Law so obscure, and exposed to so many suppositions, depravations, and false expositions, whereto the malice of the *Heretiks* of all ages hath subjected it, without leaving a depository to keep it, and a judge to interpret it, or to leave it to such a keeper, and such a judge as should be invisible.

§. 4. Other *Protestants* I have observed who though they confess the invisibility of their *Church*, yet profess the being thereof, and assign the place for it, to be in the *Roman Church*, mixed like a great deal of *ore* with a very little pure gold, so that it was not discernable. But this assignation of their *Church* seemed to me very unreasonable; For either those *Protestants* did profess their own faith, or they did not; if they did, then doubtlesse *they* were visible, and the *Roman Church* would soon have taken notice of them, as she did in all ages of such (though it were but one man) that differed from her. If they did not make profession of their faith, what wretched sons of fear were they, that to preserve their temporal security durst not publikely avow their own *Religion*; but comply in all things

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with a *Religion* (in their opinion) false and impious, and dissemblingly do all the external acts thereof, and this, all their lives, for many generations successively.

This was not the part of a true Church, or of any true member thereof; who will surely die, rather than deny his *Saviour*; as he doth, who believing himself to be of the true *Religion*, makes profession of that which he deems to be false. Nor did they fulfill the Prophesie of *Isaiah* concerning the true *Church*, which saith, *I have set watchmen upon thy walls, which shall never hold their peace day nor night*, Isai. 62. 6. But Doctor *Field* hath a new fancy of his own, which I never observed in any but himself, who saith to this purpose, that before the separation of the *Protestants* from the *Church of Rome*, the *Church of Rome* it self was the *Protestant Church*, and that the Papists were but a faction of the Court of *Rome*; an Assertion so grosly false, that all the world is a witness against it, yea, even (I think) all other *Protestants* themselves, and needs no confutation.

§. 5. Others taking all these *Pleas* for insufficient, do affirm that their Church was in being, and in sight also in all ages, but that through the injury of later times no Testimony thereof is now remaining, but that all their Records through the violence of the Pope and his Clergie, have been ut-

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terly suppressed: Of which vain conceit there is no proof at all; and if the Assertion without proof will serve their turn, it may serve also for any other *Religion*, *Christian*, or not *Christian*, who if they please, may say the same thing, but are never like to be believed by any man of common understanding. Besides it thwarteth all experience, as appears by the example of *Husse* and *Wickliffe*, whose Writings are yet extant, of *Charlemain's* pretended Book against *Images*, and *Bertram* concerning the *Sacrament*. Also by the decrees of *Catholike Councels*, and the large Writings of *Catholike Doctors*, reciting and condemning all opinions contrary to the *Roman Faith*. Lastly by the *Ecclesiastical Historiographers* of every age; who make this the Argument of their Writings; yea even from them, the *Protestant Centuriists* of *Magdeburg*, and others, do recite the opinions mentioned and condemned in every age by the *Church of Rome*; of which some were the very same, that have since been revived by *Protestants*; So that the *Church of Rome* hath been so far from extinguishing their records, that she hath been the chief recorder of them and their doctrines.

[1] Cent. Magd. Osiand Ep. Illyricus Catol. Whitak. cont. Duræum. pag. 276. & 469.

§. 6. The last and most valiant attempt of *Protestants*, is to affirm that as the *Church* must

must be always visible, so theirs hath been in persons distinct from the *Roman Church* and thereby invite us to * *look beyond Luther*: which barren indeavour of theirs hath been like *Peters* fishing all night, and catching nothing. For they whom the *Protestants* claim for their Predecessors, were neither of their *Religion*, nor yet always visible, there happening huge gaps betwixt them, nor can the *Protestants* by any art or industry bring both ends together. First, they were not of the same *Religion*, for to be of the same Religion or Church with another, imports an agreement in all points of Faith; For the truth of Doctrine being of the essence of the *Church*, whosever erres in any title thereof, he ceaseth to participate of the soul of the *Church*, which is the *Spirit of Truth*, and is but a dead member, one equivocally and in name, but not in truth. We see that the *Arrians*, *Macedonians*, and many other *Heretics*, were accounted (and are so by many *Protestants*) not of the *Catholike Church*, for one single Error against Faith: Now the *Protestants* disagreeing in many points not only from one another at this present, but from all that went before them, and that in points which they believe to be revealed in the Scripture, their onely rule; are neither one Church amongst themselves at this present,

* *A Protestants Book so intituled.*

ſent, nor any one of them one, with any ſociety that hath gone before.

In particular, the *Grecians* whom they court to their faction, are no *Proteſtants*; for they hold damnable Errors in the judgement of *Proteſtants*, to wit, *Invocation of Saints*, *Adoration of Images*; *Tranſubſtantiation*, *Communion in one kind for the ſick*, with many others. So that *Proteſtants* are in great penury of Profeſſors of their Religion before *Luther*, that are forced to call the *Grecians* in, as *Proteſtants* in eſſence; for they may even as well name the *Pope* himſelf. As for *John Huſſe*, and his followers, who brake out about the year 1400 and are claimed to be Predeceſſors in the *Proteſtant Religion*, it is certain that they were no *Proteſtants*, but held ſuch Doctrines, that if they were now in *England*, they ſhould ſuffer as Papiſts. For they held a *ſeven Sacraments*, b *Tranſubſtantiation*, c *the Popes Primacy*, and the d *Maſs* it ſelf, as *Fox* in his *Acts* and *Monuments* acknowledgeth.

a p. 215.
b p. 209.
c p. 217. art. 7, 8.
d Luther in Colloq. Ger. c. de Miſſa.

No greater title have they to *Wickliff*, who appeared about the year 1370. in whom ſome *Proteſtants* ſay, their *viſibility* was maintained; for he did viſibly maintain *Popery*, as e *Holy Water*, the f *Worſhip of Relicks*

e Wickevus de blaſphemia, cap. 17.
f Idem de Euchariſt. c. 9.

and Images, the g intercession of the blessed Virgin Mary, h the Rites and Ceremonies of the Mass, all the i 7. Sacraments, with all the points of Catholique doctrine now in question. Moreover he held errors, in the condemnation whereof both Catholiques and Protestants do agree, as that k if a Bishop or Priest be in mortall sin, he doth not order, consecrate, or baptize. l That Ecclesiastical Ministers should not have temporal possessions. He m condemned lawfull oathes with the Anabaptists, and held many other pernicious doctrines. Let any man then judge whether this man and his followers were Protestants or no.

g Idem in ser. de assumpt. Mariæ.
h Idem de apostasia, c. 18.
i Idem in postil. sup. c. 15 Marci.
k Acts & Mon. p. 96 art. 4.
l Idem p. 96 fine.
m Osiand. Epit. hist. Eccl. p. 439. art. 43.

Then they ascend higher, and claime one *Waldo* a merchant of *Lions*, who brake out of the Sheepfold, about the year 1220 with his followers, as men in whom the Protestant Church was visible; But these men were no more of kin to them: then the former: For they held the n Real presence in the blessed Sacrament, for which they are reproved by *Calvin*, who therefore understood them in the Catholick sense,

n In Ep. 244. p. 450.

not in the Proteſtant. And the moſt eſſentiall Doctrine of the *Waldenſes* was their extolling of the merit of *a* voluntary poverty, affirming all Miniſters to be damned that had rents and poſſeſſions, and that the Church periſhed under Pope *Silveſter*, and the Emperor *Conſtantine*, through the poiſon of temporal goods, which Clergie men began then to injoy (as they ſaid) againſt the Law of God. Surely Proteſtants doe not account this an Article of their Faith. Moreover the *Waldenſes* held *b* theſe Anabaptiſtical errors: 'That children are not 'to be baptized; That there 'is no difference between a Biſhop and a 'Prieſt, a Prieſt and a Lay-man; That the 'Apoſtles were lay-men; and that every 'Lay-man that is vertuous is a Prieſt, may 'preach and adminiſter Sacraments; That 'a woman pronouncing the words of con'ſecration in the vulgar tongue, doth con'ſecrate, yea tranſubſtantiate bread into the 'body of Chriſt; That it is a mortal ſin to 'ſweare in any caſe; That Magiſtrates being 'in mortall ſin do loſe in their office, and no 'man is to obey them: with many other abſurdities too tedious to be recited.

a Illiricus Catalog. Teſt p. 1498.

b Idem Catal. Teſt, p. 1502.

The like may be ſaid of the *Albigenſes*; and alſo of *Berengarius*, who broached his Hereſie about the year 1048. who was a Proteſtant

Proteſtant but only in the point againſt Tranſubſtantiation, which he alſo recanted, and died a Catholique. And what do any of theſe, or all theſe together avail the Proteſtants? every one of them extending but to ſome part of time, between this and the Primitive Church, and is alſo but the example of ſome one or other private man in whom the revolt firſt began, who was firſt a Catholique, and beginning afterwards to hold ſome one or few points of the Proteſtant faith, continued in all other matters of controverſie a Catholique.

By all which it appears that none of theſe were Proteſtants, and that therefore in them the viſibility of the Proteſtant Church is not maintained: And that if it were, yet ſeeing they lived at ſeveral times, mumited by a line of time one to another, (but jumping over ſeveral ages againſt the Law of nature, which *non facit ſaltum*) and that therefore in the between-ſpaces there was an inviſibility of the Proteſtant Church; the main queſtion of their Churches perpetuall viſibility is yet unſatisfied: eſpecially when we conſider that for about a thouſand years, which was the time betwixt *Bedingarius* and the Apoſtles, the Proteſtants pretend to no predeceſſors. As for the moſt primitive Fathers, whom they affirm to maintain the Proteſtant doctrine, I have in brief ſhewed it to be falſe already, and they that will

ſearch ſhall more largely find it ſo. Alſo they all died members of the Roman Church. So that the Proteſtants have not in them (to wit the Fathers) a viſible Church diſtinct from the Roman, nor was the Roman theirs. From whence it is manifeſt, that there is not any one Proteſtant Church in the world, that can ſhew her viſibility in any Kingdom, City, poor country village, or particular perſon from the Apoſtles time to *Luther*; the truth whereof M. *Wotton* is not aſhamed to confeſs, where he ſaith (in his anſwer to a Popiſh Pamphlet, p. 11.) 'You will ſay, 'ſhew us where the faith and religion you 'profeſs were held? Nay prove you they 'were held no where, *&c.* And what if it 'could not be ſhewed? yet we know by the 'Articles of our Creed, that there hath 'been alwaies a Church, in which we ſay, 'this Religion we now profeſs muſt of ne-'ceſſity be held, and with us it is no incon-'venience to have the true Church hid. This 'ſtands you upon to diſprove which when 'you attempt to do by any particular re-'cords, you ſhall have particular anſwer. Than which ſaying, what more ridiculous? To preſume that their Church was alwaies viſible (in the land of *Utopia* ſure, where no man ever ſaw it) becauſe it is the true Church, whereas they ſhould prove it the true Church, becauſe it hath been alwaies viſible; the knowledge of her viſibility being

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ing much more eaſie than of her *truth*, which is the main thing in controverſie. And to require of Catholiques proof that they were not viſible by particular records, is extreem fooliſh; records being memorials of things that were, not of things that were not.

§. 7. All which conſiderations ſhaking the confidence of many Proteſtants in the viſibility of their Church before *Luther*, after they have thus fluttered up and down, finding (like the *Dove* out of the Ark) no reſt for the ſole of their foot, they at laſt fly to the Scriptures and think to pearch upon that; under whoſe obſcurity, and their corruption of them, while they will admit none to interpret them but themſelves, they frame what ſenſe they pleaſe, as any body elſe may do, and with great confidence, but little judgement (as all Hereticks do) aſſure themſelves thereof. But if they will allow the Fathers for good interpreters, as none but thoſe that are puffed up with the Spirit of pride, will refuſe to do; then we find (as I have ſhewed before) that even Chriſt and his Apoſtles were of the Roman not the Proteſtant Religion, and the firſt founders and publiſhers thereof. But Docter *White* (in his reply, p. 105.) concludes thus, 'that this notwithſtanding if Proteſtants 'be able to demonſtrate by Scripture, that 'they maintain the ſame Faith and Religion

'which the Apoſtles taught, this alone is ſuf-
'ficient to prove them to be the true Church.
But they that cannot by the marks of the
Church ſet down in Scripture, cleer them-
ſelves to be the true Church, do moſt fond-
ly appeal to Scripture to ſhew the truth of
their particular points. For what more vain,
than to appeal from Scripture, ſetting
things down cleerly, unto Scripture, teach-
ing matters obſcurely or not ſo cleerly? now
no particular point of doctrine, is in holy
Scripture ſo manifeſtly ſet down, as is the
Church, and the marks whereby we may
know her. No matters about which the
Scripture is more copious and perſpicuous
than about the viſibility, perpetuity, amplitude the Church was to enjoy; ſo that as *S. Auguſtine* (in Pſal. 30. Conc. 2.) ſaith, the
'Scriptures are more cleer about the
'Church, than even about Chriſt, and (De
'unitat, Eccleſ. c. 5.) that the Scripture in
'this point is ſo cleer, that by no ſhift, of
'falſe interpretation it can be avoided, the
'impudence of any forehead that will ſtand
'againſt this Evidence, is confounded.

a That it is a prodigious blindneſs not to ſee which is the true Church. For *b* God would have his Church to be deſcribed in Scripture without any ambiguity, as clear as the beams of the Sun, that the con-

a Tract. 1. in 1 Ep. Ioan.
b Aug. l. 1. cont. Creſ. c. 33. & l. 13. cont. Fauſt. cap. 13.

controverſie about the true Church being clearly decided, when queſtions about particular Doctrines, that are obſcure, ariſe, we may fly to her, and reſt in her judgment; and that this viſibility is a manifeſt ſigne whereby even the rude and ignorant may diſcern the true Church from the falſe. What vanity then is it for Proteſtants, not being able to clear by Scripture the cleareſt of all points, to appeal to her for the cleering of other points, by leſſe evident places.

CHAP. XIV.

Of the fowrth mark of the true Church, viz. a lawful ſucceſſion and ordinary vocation and miſſion of Paſtors; *And that it is ridiculous to affirm, that Catholickes and Proteſtants are the ſame Church.*

§. 1. A Fourth mark of the Church is perſonal ſucceſſion of Paſtors, and their miſſion by ordinary callings; which is alwaies to be found in the true Church, as is foretold by the Prophet *Eſay*, ch. 59. v. 2. 'My Spirit which is upon thee, and the 'words which I have put into thy mouth, 'ſhall not depart out of thy mouth, nor out 'of the mouth of thy ſeed, nor out of the 'mouth of thy ſeeds ſeed from henceforth 'for ever. And the Apoſtle ſaith of our Saviour, *Epheſ.* 4. 11, 12, that he appointed Paſtors

Pastors and Teachers in the Church, 'to the 'consummation of the Saints, for the work 'of the Ministry, for the edifying of the bo-'dy of Christ, till we meet in the unity of the 'faith. And this charge is not to be under-taken by usurpation, but by lawful calling and mission; as the Apostle saith, *Heb.* 5. 4. 'No man takes to himself this honour, but 'he that is called of God, as *Aaron* was, to wit, visibly and by peculiar consecration. And again, 'How shall they preach except 'they be sent? *Rom.* 10. 15. And our Savi-our saith, 'Who so entreth not by the door 'into the Sheepfold, but climeth another 'way is a thief, *John* 10. 5. And God in the Old Testament reproves those that went without mission, saying, 'I have not sent 'these Prophets, yet they ran, *Jeremy* 23. 21. 'I have not sent them saith the Lord, yet 'they prophecy falsly in my name, *Jer.* 27. 15 And this is a note of the Church so pertinent that S. *Augustine* (Lib. cont. Epist. Fundament. c. 4.) saith, the 'succession of Priests 'from the very seat of *Peter* the Apostle, to 'whom the Lord committed his sheep to be 'fed, even to the present Bishoprick, doth 'hold me in the Church. And *Optatus Mile-'vitanus* reckons all the Roman Bishops 'from S. *Peter* to *Syricius*, who then was 'Pope, to shew that the Church was not 'then with the *Donatists*, who by like suc-'cession could not ascend up to the Apo-

stles

'ſtles: and then (lib. 2. Parmenianum) he 'addes, Shew the original of your chaire, 'who challenge the holy Church to your 'ſelves.

Now that this mark is found upon the *Church of Rome*, I know no man that denies. But the Biſhops (where they are) and Miniſters of *Proteſtant Churches* cannot thus derive themſelves from the Apoſtles. The *Roman Church* indeed made *Luther Prieſt*, and gave him Commiſſion to preach her Doctrine, but to preach againſt her Religion, who gave him order? That Commiſſion ſeeing he had it not from any Church, he had either from himſelf, minting a Religion out of his own brain, coloured with abuſed Scripture, which he then proudly pretended to know better then all the Chriſtian world beſide; or from the Devil, with whom he conferred, and to whoſe Arguments he yeelded, as himſelf confeſſeth, *Tom.* 7. *Wittenberg*, *fol.* 228.

Alſo the Succeſſion of the *Engliſh Biſhops* and *Miniſters* was interrupted upon their pretended *Reformation*; the lawful *Biſhops* being turned out, and others preferred to their place, by the temporal authority of the Kingdome in chief; which had no power to chuſe or conſecrate *Biſhops*, and ordain *Prieſts*. Or if they were at firſt conſecrated by lawful Biſhops of the *Church*

of

of Rome, as for their credit they pretend, yet they had not thereby Commiſſion to to preach their new Doctrine differing from the *Church of Rome*, nor howſoever is their ſucceſſion lawful, for in a lawfull ſucceſſion it is required that the former *Biſhops* be dead, or lawfully depoſed, but theſe conditions were not obſerved in *England*, the *Catholike Biſhops*, being violently caſt out by the Authority of Q. *Elizabeth*, aſſuming to her ſelf the title of *Head of the Church*, a thing never arrogated by any temporal Prince of the world, untill her Father King *Henry* the eight gave the example.

But it is worth the obſervation, that the *Biſhops* and *Miniſters* of *England*, to maintain the lawfulneſs of their ſucceſſion, do affirm, that they were conſecrated by *Catholike Biſhops*, their Predeceſſors, which while they do not prove, it ſhews the interruption of their ſucceſſion, and while they affirm, it ſhews that they believe their ſucceſsion and calling inſufficient, unleſs they derive it from the *Church of Rome*; thereby acknowledging the *Church of Rome* the true *Church*, which they in their Doctrine and dependance have forſaken; and there can be no reaſon to forſake the true *Church*, upon what pretence ſoever. For the Errors of the *Church of Rome* are but ſuppoſed, and their Reformation neither is but ſuppoſed, they being infallibly ſure of nothing,

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ſince they hold their *Church* may erre, and ſo for ought they certainly know it did, in accuſing and forſaking the *Church of Rome*, and in their own imaginary amendment, and in ſtead of *Chriſt* have choſen *Barabas*. And what can be more inconſiderate, than to forſake the true *Church* (by their own confeſſion) upon pretences, of whoſe truth they are (by their own confeſſion alſo) uncertain. For he that confeſſeth he may erre, in that wherein he may erre (being an object of the underſtanding, not of the ſenſe) cannot be ſure that he doth not erre; and ſo they are altogether at a loſſe, and a ground, not infallibly, no nor prudently ſure of the leaſt tittle they affirm. They cannot be infallibly ſure, becauſe they may erre, as themſelves confeſs; they cannot be prudently ſure, ſeeing there is a hundred voices and judgments of men for the Roman Church, to one for any Proteſtant Church: They had therefore done much more wiſely, to have followed the admonition of S. *Paul* to *Timothy*, DEPOSITUM CUSTODI, 'keep that which 'is committed to thy charge, 1 Tim. 6.20. and what is that, ſaith *Vincentius Lirinenſis*? He anſwereth, (*Commonit. adverſ. hær.* c. 27.) 'It is that which thou art truſted with, not 'that which is found out by thee: that 'which thou haſt received, not which thou 'haſt deviſed; a thing not of wit, (that is of

of thine own fancy) 'but of learning, (that is, which thou haſt learnt: 'not of 'private uſurpation, but of publique Tra-'dition: a thing brought to thee, not 'brought forth by thee, wherein thou 'oughteſt to be, not the Author, but the 'Keeper; not a Maſter, but a Sholler; 'not a Leader, but a Follower.

§. 2. As for their aſſertion, who ſay, that Roman Catholicks and Proteſtants are all one Church, it is both falſe and fooliſh. Falſe it is, becauſe the differing in any one point of faith propoſed by the Church, makes one party not to be of the true Church; and it is certain, that the Church of *Rome* and *England* differ in many. Doth not the Church of *England* account the four grand Hereticks who were condemned in the firſt four General Councils, to be out of the Church, and not one with her that condemned them? and they held each of them but ſome one, or very few points different from the Church of *Rome*. So that either they muſt confeſſe themſelves alſo, not to be one with the Roman Church, or elſe that all Hereticks are of it; which is abſurd; and contrary to the mind of S. *Auguſtine*, who ſaith, that *neither Hereticks nor Shiſmaticks are of the Church.* (*De fide & Symbolo.* c. 10.)

If Proteſtants ſay, that they that were condemned in thoſe Councils did indeed hold Hereſies,

Hereſies, and ſo were not the Church, but their own are truths and amendments of the Doctrine of the *Church*; I anſwer, ſo did thoſe Hereticks alſo ſay, yea and prove it by *Scriptures* and *Fathers*, in their own ſenſe, and did believe their Doctrines to be the pure Word of God, as confidently as any Proteſtants in the world do theirs; who cannot ſay more for themſelves than they did, and they were (ſome of them) as numerous and as learned, as Proteſtants are; nor was there more authority againſt them than againſt the Proteſtants; which is, The Catholick Roman Church, guided by the Spirit of God, and the Word of God written and unwritten. Moreover they were the parties accuſed, ſo are the Proteſtants; it is not fit therefore that they ſhould be the Judges.

If they ſay, that they alſo accuſe the Church of *Rome* of errors, and therefore it is not fit that ſhe ſhould be Judge; I anſwer, ſome body muſt, if ever we will have an end of controverſie; and then whether the whole ſociety of Chriſtians, or ſome one or few men, (for ſo all Hereſies began, & ſo did the *Proteſtant religion* in one *Luther*) let any indifferent man judge. Moreover, God hath made the Church the Judge, ſaying, *tell the Church*, and that is the Church of *Rome*; as thoſe Proteſtants muſt grant, who ſay, they are one with it, and that it was

the Church, when they revolted from her.

And to consider the matter, according to reason, seen in the practise of all societies and bodies, whether Ecclesiastical or Civil; if any one or few members break the law and rule of the whole, who shall judge whether it be well or ill done? Surely either the head, or the head and whole representative body together. And this was the proceeding against *Luther* and the Protestants in a General Council, by which they were condemned, and cast out of the Church. Which judgement if it be not sufficient; but that the condemned party (justifying himself by his own bare affirmation, or interpretation of the Law, according to his own particular fancy, contrary to the whole body, whereof he is or was a member) may be admitted; what Heretick or Rebel will ever be found guilty? or will not in despite of all mankind, be accounted a true *Christian*, and loyal subject, and the soundest member of the whole body? Secondly, it is both poor and absurd for Protestants to seek for shelter and countenance, under that Church which they have abandoned, disgraced and cruelly wounded (though to their own destruction;) thereby also abusively perswading many people to keep still in the Protestant Church, while they think they are of the Roman, they being (as their

their new Maſters teach them) both but one Church.

§. 3. But Catholicks, whoſe conſent it is very fit ſhould be taken in this matter, acknowledge no ſuch union of Churches, betwixt themſelves and Proteſtants; for Catholicks do not allow their Ordination, and Conſecration of Biſhops and Prieſts for good, which appears, in that if a Prieſt of the Roman Church revolt to the Proteſtant party, he is allowed by them to be a lawful Prieſt, but not ſo if a Proteſtant Miniſter return to the Roman Church. Alſo ſome Proteſtants grant, that Roman Catholicks may be ſaved in their Religion, but Catholicks do not grant the like to Proteſtants; which they would do ſurely, if they thought they were all one Church. Beſides, the denying to communicate with each other, is a proof, that, in the opinion of both, they are not all one Church.

And whereas Proteſtants magnifie their own charity, in this kind conceit of theirs, and accuſe Catholicks of the want thereof, it is very idle; for the controverſie about the means of ſalvation, and the Church wherein it is to be had, is not to be determined by the judgement of charity, but of diſcretion. Catholicks judge no particular man to be damned, becauſe they know not the operations of God upon his ſoul in his

lateſt minutes; but they judge that all men out of the Roman *Catholick Church* are out of the road of ſalvation, becauſe they are aſſured thereof by the Word of God. And if to grant the poſſibility of ſalvation to others, be ſuch a teſtimony of charity, as they conceive; then ſurely *Origen* was of all men moſt charitable, who held that at the laſt, even the devils themſelves ſhould be ſaved; and yet I find no man agreeing with him in this charitable opinion. But the truth is, (as I conceive) that Proteſtants are thus kind to *Catholicks* for their own ends; which are, to provoke *Catholicks* to ſhew the ſame favour to them, that ſo they may have the better ſecurity in their way, by the concurrent opinions of others: and alſo for fear, leſt by denying ſalvation to the *Church* of *Rome*, they cut off the hope thereof from themſelves, who acknowledge no lawful Miniſtery, by conſequence no Church, and by conſequence no ſalvation, but that which they derive from the *Church* of *Rome*. Which ſeeing they do indeed want, they are neither united with her, nor can juſtly hope for ſalvation without her.

CHAP.

CHAP. XV.

Of the fifth Mark *of the true Church* (viz.) Unity in Doctrine; *And of the horrible diſſentions among Proteſtants.*

§. 1. A Fifth Mark of the Church is *Unity in Doctrine*: of which it is ſaid by S. *Paul*, 'I beſeech you that all ſpeak 'one thing; be ye knit together in one 'mind, and one judgement; (1 *Cor.* 1. 10.) 'Endeavouring to keep the unity of the 'Spirit in the bond of Peace, *Epheſ.* 4. 3. 'Continue in one Spirit and one mind, '*Philip.* 1. 27. of one accord and one judge-'ment, *Phil.* 2. 2. Thus in the firſt times 'were the multitude of them that believed 'of one heart and one ſoul, *Acts* 4. 32. Thus our Saviour prayeth (and no doubt was heard) 'that they may be one, *Ioh.* 17. 11. and the effect of that prayer we ſee in the Church of *Rome*, and no where elſe. Thus alſo the Holy Ghoſt deſcribes the Church of Chriſt, ſaying, *my dove is one*, *Cant.* 6. 8. And the want of this unity is ſo improper to God, that he is therefore termed, 'the God, not of diſſention but of 'peace, 1 *Cor.* 14. 33. And it is ſuch an aſſured means to ſhorten continuance, that the Scripture ſaith, 'If you bite and de-'your one another, take heed that you be

'not conſumed one of another, *Gal.* 5. 15. and that 'A Kingdome divided againſt it 'ſelf ſhall periſh, *Luke* 11. 17. And by the want of this Mark of *Unity*, did the ancient Fathers diſcover the Hereticks of their times. S. *Chryſoſtome* ſaith, (*Op. imperf. in Math. Hom.* 20.) 'All infidels that are un-'der the devil, are not united, nor hold 'the ſame things, but are diſperſed by di-'vers opinions; one ſaith ſo, and another 'ſo, &c. in the ſame manner are the falſ-'hoods of Hereticks, who never hold 'the ſame things, but have ſo many opini-'ons, as there are perſons. To the ſame purpoſe ſpeaks *Irenæus*, *Tertullian* and o-thers, (*Iren.* l. 1. c. 5. *Tertull. de præſc. adverſ. hær.* 42.)

And this unity I found apparently in the Church of *Rome*, and the contrary as ap-parent amongſt Proteſtants. Thus the an-tient writers do wonderfully agree in all matters of faith; ſo alſo do all the decrees of all lawful Councils and Popes, though they were men living in ſeveral ages, in ſeveral countries, and wrote in ſe-veral languages: And now alſo all *Ca-tholicks* in the world, howſoever other-wiſe divided by country, language, particu-lar intereſt, civil diſſentions, or war, yet agree exactly in all points of faith. And this becauſe they have a certain compaſſe to ſteer by, to wit the general Tradition of

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the Church, and the decrees of General Councils, who they have reaſon to believe, do preſerve that which was delivered by the Apoſtles: and if any doubt ariſe about the ſenſe of Scripture, are better able to interpret it than any other perſons; to which therefore they do modeſtly and wiſely ſubmit their judgements. But no ſuch agreement was ever found, or ever can be found amongſt Proteſtants, or any ſort of Hereticks. S. *Irenæus* (*lib.* 1. *cap.* 21.) ſaith of *Simon Magus* his Hereſie, that it was *divided into ſeveral Sects*. S. *Auguſtine* of the *Donatiſts*, *lib.* 1. *de Bapt.* c. 6.) that in his time it was *cut into ſmall threds*. And particularly the ſame is happened to Proteſtants, who ſoon after their ſeparation from the Church of *Rome* were divided amongſt themſelves, and have ever ſince ſo continued, multiplying daily in their diviſions; inſomuch that even in the one Kingdome of *England*, and even in the one City of *London*, there are very many: And in many particular houſes there are ſome different Sects of Religion, each pretending to be the true Proteſtant, and denying that title to the other.

Nor is there any means to reconcile their differences, but they are rather likely to grow more, and greater, as we ſee at this day. For no Sect will acknowledge another its ſuperiour in matter of Religion, nor

ſtand to its judgement, except it be by force, no not any one particular perſon thinks himſelf obliged to ſubmit to the whole world; therefore they uſe to ſay, *that they will not pin their faith upon another mans ſleeve*; but all pretend to be guided by the Word of God, which each one will interpret for himſelf, and accuſe all others of error ſo far as they diſſent from him. And though Sects and Hereſies do firſt ariſe out of the *Catholick Church*, as the Apoſtle ſaith, *There muſt be Hereſies*, 1 *Cor.* 11. 19. yet the Church doth not loſe her unity hereby; becauſe ſhe having a certain Touch-ſtone whereby to try them, namely, the judgement of the Church; if they will not ſubmit to that, they are excommunicated, and by judicial ſentence cut off from that body, from which they firſt cut themſelves by miſ-belief; as the Apoſtle ſaith, 'An heretical man after the firſt and ſe-'cond admonition avoid, *Tit.* 3. 10. whereby they preſerve the reſt of the body entire, and at unity within it ſelf. So that the Hereſies do not ariſe from the Doctrine of the Church, but from the malice of the Devil.

But amongſt Proteſtants the liberty of reading and interpreting Scripture, and the examining and judging the Preachers Doctrine thereby, being given to every ſilly ſoul, (as Doctor *Bilſon* ſaith) 'The people are diſcerners 'and

a True difference, part. 3. p. 353.

and judges of that which is taught, as with good reason they ought; for it was upon this ground that they first separated from the Church of *Rome*, undertaking to be judges of her Doctrine; and if the present Clergy should not continue this liberty to the people against themselves, who are no more infallible than the other, nor can pretend to it; they would play very foul play with the people, and (instead of giving them liberty of conscience, which they promised, only translate them from one Tyrant over their consciences (so they call the Church of *Rome*) to another (the Church of *England*,) there must needs arise varieties of Sects in Religion, according to the various conceipt and apprehension of people, even out of the very nature of this their doctrine, which is the groundwork for all the rest; and is the most exercised in those who are most conversant in the reading of Scriptures, to wit, the *Puritans* and *Sectaries*.

And in the many differences that are amongst them, they call no *General Councels*, nor indeed can they, by way of authority, no Sect acknowledging it self subject to anothers Jurisdiction, if it be under another temporal Governour; but constitutes a Church by it self absolute, and indepent. And in the variety of Sects in any one Kingdom or Government, neither party

party believing it ſelf juſtly ſubject to another in matter of conſcience; But ſuppoſing themſelves alwayes in the truth, they think they are bound to maintain that truth with the hazard of their lives, and to oppoſe their lawful Soveraigns in the defence thereof; and whenſoever they have power they put it in execution, and turn Rebels for Gods ſake: As we ſee many have done heretofore, and the Engliſh are (many of them) now in the accurſed act. Nor can the men, under whoſe conduct the people do this, hope for more calm obedience from them, longer than by force they are ſubdued to it, unleſs they give them that in poſſeſſion which now they have in hope, and for which they have all been united in their ſervice, to wit, *Liberty of conſcience* to every particular perſon, to be of what Religion ſoever he ſhall make to himſelf out of the Bible, free, and independent on the juriſdiction of any other.

And with very good reaſon; for ſeeing they have all ſhaken off Chriſts yoke, why ſhould any man put a yoke upon another mans conſcience, and oblige him to believe, or do, or ſuffer that which is againſt his Word of God? Thus, as their Religion is diviſible according to their ſeveral ſenſes of the Scripture; ſo Kingdomes are diviſible according to their Religions: So that there muſt ſtill be diviſion, either in Religion,

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or in War, for the defence thereof. Yea ſo accurately doth Hereſie teach to run diviſion, that it is meerly by accident that any two Proteſtants are of the ſame Religion in any one point; for ſeeing they do not oblige themſelves to agree in any one Principle, but only the letter of the Scripture, and refer the interpretation to themſelves, as *Chillingworth* (in his *Preface*) ſaith, *Let all men believe the Scripture, and that only, and indeavour to believe it in the true ſenſe, and require no more of others*; it is but the conſtitution of their brains, and the grain of their fancy running the ſame way, that brings any two of them to an union in the ſame belief, concerning any point of Religion; which conſtitution, as it was accidental in their generation, ſo it is daily changeable by age, education, and many other occurrences; and ſo alſo as uncertain for the future, as accidental at the preſent.

Thus all tends to diviſion amongſt them, through the nature of their doctrines, and the method of knowing and preſerving them. And this diviſion of theirs in doctrine and opinion, is the reaſon, why, when I mention the belief of Proteſtants, I uſually ſay, ſome Proteſtants, becauſe they are not all of a mind, ſcarce in any one point, wherein they differ from Catholicks. And ſome of them are ſo ſilly as to think, that if they

they themſelves do not believe ſuch a point, no Proteſtant elſe doth, ſuppoſing all Proteſtancy included in their own breſts; which indeed is nothing ſo: only they have reaſon according to their principles, to believe (as they do) that that which every particular man holds, is the true Proteſtancy, and ought to be a rule to all the world beſide.

§. 2. The *Catholick Roman Church* hath in it the property of heat, and doth CONGREGARE HOMOGENEA, *gather together things of the ſame kind*, and DISGREGARE HETEROGENEA, *ſeparate things that are of different natures*; caſting out of her Communion all ſorts of Heretiques. And on the contrary, the *Proteſtant Religion* hath the property of cold, which is CONGREGARE HETEROGENEA, *to gather together things of different natures*, infolding under her name a miſcellane of Religions, freezing them all together, and withall making them ſo brittle, that every chance breaks them into ſmaller ſects and ſub-diviſions, which in the end will be the deſtruction of the whole, as it hath been of all foregoing Hereſies.

And this truth Sir *Edwyn Sandys* a learned Proteſtant (In his *Relation of Religion of the Weſtern parts*) confeſſeth, ſaying, *The Papiſts have the Pope, as a common Father, Adviſer,*

Adviſer, and Conductor, to reconcile their jars, to decide their differences, to draw their Religion *by conſent of Councels unto unity, &c. whereas on the other ſide, Proteſtants are like ſevered, or rather ſcattered troops; each drawing an adverſe way, without any means to pacifie their quarrels, no Patriarch, one or more, to have a common ſuperintendency or care of their Churches, for correſpondency and unity: no ordinary way to aſſemble a general Councel on their part; the only hope remaining ever to aſſwage their contentions.* Of which, ſeeing there is no hope, the ſword muſt be the Umpire. Which if it ſhould in *England* prevail on the Puritan or Roundheads ſide, as they now ſtile them, (which God forbid) I think I may without raſhneſs ſay, that it falls out by the juſt judgement of God, that they that caſt out the Catholike Religion, and Catholike Biſhops, their predeceſſors, upon pretence of the Reformation of Errors, which they diſcovered (as they ſaid) by the pure Word of God, are upon the ſame pretences caſt out themſelves, and are forced to ſay with *Adonibezek* in the firſt of the book of Judges, *As I have done, ſo God hath rewarded me.* So true a rule it is, that *he that practiſes diſobedience to his ſuperiours, teaches it to his inferiours.*

§. 2. But the Proteſtants ſay, that they do not differ from one another in fundamentals, no not from the Catholikes, ſo much

at unity with all the world do they profeſs to be. The impertinency of their diſtinction of fundamentals and unfundamentals I have before diſcovered; and little reaſon have they to uſe it in this caſe. For to my apprehenſion all their differences are in fundamentals, yea all that they believe they account fundamental: For the *Church of England* ſaith in her ſixth Article, *That whatſoever is not read in Scripture, nor may be proved thereby, is not to be required of any man that it ſhould be believed as an Article of Faith, or be thought requiſite or neceſſary to ſalvation*: And as nothing but what may be proved by the Scripture, is by her accounted neceſſary to ſalvation, which is the ſame with fundamental; ſo I ſuppoſe that all that can be proved by the Scripture is neceſſary to ſalvation, even in their own opinion; for I think they will not ſay, but that it is neceſſary and fundamental to believe God, in all that he ſaith, whether the matter be great or ſmall; now Proteſtants profeſſing to believe nothing neceſſarily, but what may be proved by the Scripture, and their differences being in the things which they believe, it follows, that their differences are in things, which are proved by Scripture, that are the pure Word of God, and the meaning of the *Holy Ghoſt*, (as they uſe to ſpeak) and therefore muſt needs be (in the ſeveral opinions of them that

hold them) fundamental and neceſſary to ſalvation.

To inſtance in ſome particulars of their diſagreement; (for to ſpeak of all were to enter into a Labyrinth :) Firſt concerning Scripture it ſelf, I think they will grant it is a fundamental point, I am ſure, their learned *Hooker* doth ſo, (*Eccleſ. Pol. lib. 1. ſect.* 14.) who ſaith, *Of things neceſſary, the very chief is to know what books we are bound to eſteem holy:* and as ſure I am, that in this there is great diſagreement; for the *Lutherans* do deny (beſides thoſe books of the Old Teſtament which the *Calviniſts* alſo deny) * *the ſecond Epiſtle of S. Peter, the ſecond and third Epiſtle of S. John, the Epiſtle to the Hebrews, of S. James, of S. Jude, and the Revelation*; all which the *Calviniſts*, and the *Church of England*, do undoubtedly believe to be the Word of God. And if they diſagree about their prime Principle, how can agreement be expected in the things that they derive from thence? Secondly, concerning their tranſlation of Scriptures, in the truth whereof conſiſts the truth of Gods Word, to thoſe that underſtand it not, but as it is tranſlated; very great are the diſagreements, and bitter the reprehenſions between *Luther* and *Zuinglius*, between *Calvin* and *Molineus*, between

* Chemnit. exam. Conc. Trid. part. 1. pag. 55. alſo Enchyrid. p. 63.

Beza and *Caſtalio*, between legal *Proteſtants* and *Puritans* of *England*, each party condemning the others tranſlation. I will inſtance chiefly in the *Engliſh*.

The Miniſters of *Lincoln* Dioceſs, in a Book delivered to King *James*, being an Abridgement of their grievances, ſay, (*pag.* 11, 13, 14.) that the *Engliſh* tranſlation of the *Bible* is, *a tranſlation that takes away from the text, that adds to the text, and that ſometimes, to the changing or obſcuring the meaning of the holy Ghoſt.* And *Broughton* the great Linguiſt, in his *Advertiſement of Corruptions*, tells the Biſhops, *that their publique tranſlations of Scripture into Engliſh, is ſuch, as that it perverts the text of the old Teſtament in* 848. *places, and that it cauſeth millions of millions to reject the new Teſtament, and to run into eternal flames.* And yet the Tranſlators of the Bible, and the Biſhops were of another mind; or elſe ſurely they would not have commended it to the uſe of the people. And what a woful condition were the people in, who muſt be guided by ſuch a Bible, in which either there was certain falſhood, or they were not certain that it was the truth.

Secondly, the *Real preſence* of *Chriſts* body in the *Euchariſt* by conſubſtantiation, and to the bodily mouth of the receiver, is affirmed by the *Lutherans*, but denyed by the *Calviniſts*. Thirdly, that *Chriſt deſcended*

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into Hell, which is an article of the *Creed*, is affirmed by *Hill* in a Treatise of that subject, by *Nowel*, and by many *Protestants*, but is denyed by *Carleil*, in a book written to that purpose, and commonly by all *Puritanes*. Fourthly, *Evangelical Counsels* are affirmed by *Hooker*, (*Eccles. Pol. l.* 3. *sect.* 8. *p.* 140.) but are denied by *Perkins* (*Reformed Cath. p.* 241.) and most of the *Church of England*. Fiftly, concerning the head of the Church, or the supreme Governour in causes Ecclesiastical (which one would think a fundamental matter) the *Church of England* holds, that the *King* or *Queen* (when the Kingdome is governed by a woman) is the head thereof; but the *Church of Helvetia* saith, [f] *We acknowledge no other head of the Church but Christ*, and that he hath no Deputy on earth; and many there are in *England* of the same opinion, who are not afraid to say so now, though it be by Law a capital offence. Sixthly, the government of the Church by Bishops, one would think were a fundamental point, for it is affirmed to be JURE DIVINO, *by divine Law*, by many Protestants in *England*, and particularly Bishop *Hall* wrote a Book a few years since to that purpose; and yet this is denied by a great party in *England*, as the Bishops by woful excperience doe know.

[f] Harmony of Confess. p. 308.

A hundred other differences might be named, in the maintenance whereof books have been written one againſt another; one ſide holding with the Catholikes, ſo that there is ſcarce any point of Catholique Doctrine, but is maintained by ſome or other Proteſtants, and amongſt them all, almoſt the whole Catholique Doctrine: If therefore they differ from the Church of *Rome*, they differ from one another. And that their differences are not light, but about moſt important matters (in their own opinions, being about matters (as they conceive) revealed in the Word of God, to which all men are bound to adhere,) even their purſuit of thoſe differences doth plainly demonſtrate, which ſtretcheth to the *g* condemning of one another for Heretikes, *h* and baniſhing each other from their ſeveral territories, *i* forbidding the reading of each others books, impriſoning of their perſons; and finally breaking into open arms one againſt another: and are not all theſe tragical particulars, to our infinite grief, now acted on the ſtage of *England*? and the chief pretence is *Religi n.* And ſurely they are guilty of extreme folly, that will fight to the fundamental overthrow of themſelves and

g Luth. con. art. Louan. Theſ. 27.

h Oſiander Epit. Eccl. hiſt. cent. 16. par. altera p. 805.

i Hoſpi. hiſt. Sacrament. par. alt. fol. 393, 395. 397, 398.

and families (and for ought they know, of the whole Kingdom) for matters which they hold not fundamental.

§. 4. But the Proteſtants think to wipe off this ſtain of diſagreement by retorting it upon the Catholikes, accuſing them of as great diſagreement, as is amongſt themſelves, which when I conſidered, I found altogether impertinent. For amongſt Catholikes there are two ſorts of points, ſome defined by the Church in a General Councel, and ſo infallibly certain; others not defined: In the former they all exactly agree, in the later each man follows the direction of his particular reaſon. Like to this, there are amongſt Proteſtants certain Articles, as they call them, which are agreed upon in each ſeveral dominion of Proteſtants, which are ſet down in their *Harmony of confeſſions*; concerning which firſt it is to be noted, that there is great diſagreement in general betwixt their Churches, they never meeting altogether in any one Councel, to determine any one thing; ſo that they are not united in any one point by conſent. Then in particular dominions the decrees that they publiſh are not firmly believed by all under thoſe dominions, but are accounted as directions only, not obligations; therefore in *England* many both of the people and Clergy alſo, do deny, ſome one, ſome another particular, according to their pleaſure;

pleasure; and yet the General Church of Protestants, and the particular of *England*, doth suffer men, teaching and professing contrary doctrines, as points of faith, to abide in her Communion, and pass under the name of Protestants. And seeing that of contrary doctrines one side must needs be false, while the Protestant Church permits both sides to be preached, as matter of Faith, and the Word of God, she knowingly suffers the profession of false doctrine, and so is the mother of falshood, as much as truth, and therefore cannot be the true Church.

The Church of *Rome* doth not so, but if any preach or profess contrary to that which is decreed, she shuts them out of her Communion, and disinherits them of the title of *Catholick*. As for other points, which are without the compass of her decrees, wherein there is a mighty latitude, according to the extent of mens reasons, she permits every man to hold, as his particular understanding shall direct him. The *Puritanes* will have all governed by the written Word of God; The *Chillingworthians* will have all guided by particular reason, and both sorts differ amongst themselves. The Church of *Rome* more wisely in matters of Faith and Religion is directed by the Word of God, either written or unwritten, and therein her children never differ; or if they

they do, are renounced; In School points and things undefined, her children are guided by their particular reason; and herein they do and may differ, yet without disunion, as well as in points of Philosophy: For, School points are not points of Religion properly; Religion being derived *à* RELIGANDO, *from binding*; but in School points men are not bound to the belief of either side, but have free liberty to hold or change, as they think they have cause, until it be otherwise determined by a Councel. And this may be done without the just imputation of division, as *S. Augustine* (*De Bapt. cont. Donat. l. 1. c. 18. & l. 2. c. 4.*) saith, *Divers men be of divers judgements, without breach of Peace, until a general Councel allow some one part for pure and cleer.* Thus doth he excuse *S. Cyprians* disagreement and error concerning the baptizing of such as were baptized by *Hereticks*, saying, *that himself durst not have condemned the same, unless I had been strengthened with the most agreeable authority of the Catholick Church, to which* Cyprian *himself no doubt would have yielded, if at that time the truth of the question had been made clear and manifest by a general Councel.* Which some refusing to do, after that that opinion of *Cyprians* was by a Councel condemned, to shew the difference of holding against a point defined, and not defined, *Vincentius Lyrinensis cap. 9.*

thus

thus breaks out, *O admirable change, the authors of one ſelf-opinion, are called Catholicks, and the followers Hereticks!*

Secondly, there is in doctrines a difference between the concluſion or point of faith it ſelf, and the reaſon or manner thereof; in the former of theſe, unity is required, and is performed moſt exactly amongſt *Catholiques*; but in the latter (which concerns but the reaſon of that concluſion, which reaſon is for the moſt part reduced to ſome Scholaſtical ſubtility) learned men have in all ages, and may (without breach of unity) maintaine their difference. For although all men be bound to the decreed point of faith, yet they are not ſo, to the reaſon and manner thereof, unleſs the ſame alſo be defined by the *Church*.

And hereby are anſwerd all the objections of *Proteſtants* concerning the diſagreement of *Catholiques*, as of the *Thomiſts* and *Scotiſts* concerning the *Conception* of our *Bleſſed Lady*; of the *Dominicans* and *Jeſuites* about the concurrence of *Grace* and *Freewill* with ſuch like, in which the *Church* hath not yet interpoſed her Decree. And ſome *Proteſtants* affirm (out of their profound political inſight) that ſhe never will; and that becauſe (forſooth) ſhe dares not; out of fear to diſpleaſe ſo mighty a party, as each opinion hath. And yet they know that the *Church* was not afraid to decree againſt

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the opinions of *Luther* and his brood, notwithſtanding ſhe loſt ſome *Kings*, and much people thereby; but the loſs was not only hers, but theirs much more; ſhe loſt ſome incurable members, but they loſt themſelves. And doubtleſs when ſhe ſees it meet to determine any of the controverſies amongſt the learned, ſhe will do it without any fear, but of God.

In the mean time we ſee that their differences of opinions breed no more diſturbance in the Church, nor rancor amongſt themſelves, than their different colours and ſhapes of apparel. Brotherly charity is not violated amongſt them: they will all go to the ſame Church, they will communicate together, and confeſs to one another; nor is there any of them, but if he be asked, will ſay, that he will ſtand to a General Councel in any of the points of difference amongſt them, and ſubmit his judgement to hers. But Proteſtants have no Councels, nor any authority to call a Councel out of the extent of their temporal dominions: the Articles of Religion which they have agreed upon apart, are very different one from another, as may be ſeen in their *Harmony of Confeſſions*: nor in the ſame Dominion will they ſtand to any determination of *Convocation*, *Synod*, or *Aſſembly*, further then it decrees according to the Word of God, of which every one will be a judge

judge for himself. And in the mean time they violate brotherly charity, make schismes and separations one from another, refuse to go to Church, or communicate together, and in defence of their differences, wage war one against another. So that their *Harmony of Confessions* may more truly be called, the *confusion of Confessions*; and their *Churches* the *tumults of Religion*.

The greatest unity they have is not in believing, but in not believing; though therein they are not exact, as I have shewed before: their Faith, as they call it, being for the most part negative, consisting in denying what Catholicks affirm; as denying and not believing the *infallibility* of the *Church*, the *Real Corporeal Presence*, *seven Sacraments*, *Invocation of Saints*, *Purgatory*, and *Prayer for the dead*, with many other, abating their positive faith almost to nothing: now not-believing is not believing; and their profession and union in the most, is not of Faith, but of infidelity. And for their positive belief, I think it consists in two Articles only, *That there is a God*, and that *Jesus Christ died for the sins of the world*; and whosoever affirms more than this, it will be no hard matter to find some other Protestants that will deny it: what union then is there amongst them, but that which was betwixt *Simeon* and *Levi*, to be brethren in evil? and in writing the Articles of their Religion,

as

as *Draco* did his laws, in blood? For what Nation is there, where the Proteſtant Religion hath ſetled her foot, where they did not in the ſetling thereof fill their hands with blood? And by rebellion and unutterable cruelties propagate (as they thought) the Goſpel of peace? The Kingdome of *England* only excepted, where the change was made by the Princes. Which change not having gone far enough from the Catholick Roman Religion, the people having got the ſword into their hands, do now attempt (according to the pattern of all their fellow Proteſtants) to make a ſecond Reformation, with ſuch witty Rebellion and cruelty, the only things wherein they did ever exerciſe any wit, that as no poſterity will be able to imitate, ſo no poſterity will keep it ſilent; but blazon it throughout the world, to their eternal infamy; when the Religion, their Idol, to whom they ſacrifice all this humane blood, ſhall be ſunk from whence it came, to hell.

CHAP. XVI.

Of the ſixth Mark *of the true Church*, viz. Miracles; *And that there are no true Miracles amongſt Proteſtants.*

§ 1. ANother Mark of the Church is Miracles; of which our Saviour ſaith, *Ioh.* 14. 10. *He that believes in me, the works that I do he ſhall do, and greater*; of which words, the marginal notes of the Engliſh Bibles, printed *Anno* 1576. ſay, *This is referred to the whole Body of the Church, in whom this vertue doth ſhine for ever.* And again Chriſt ſaith, *Mar.* 16, 17, 18. *Theſe ſigns ſhall follow them that believe; in my name they ſhall caſt out Devils, they ſhall ſpeak with new tongues; they ſhall take up Serpents, and if they drink any deadly thing it ſhall not hurt them; they ſhall lay hands on the ſick, and they ſhall recover.* In ſo much that S. *Auguſtine*, *Cont. Ep. Fund. c.* 4. reckons this amongſt many things fore-mentioned, that holds him in the Churches boſome, ſaying, *The conſent of people and nations retains me: the authority begun by Miracles, nouriſhed by hope, increaſed by charity, confirmed by antiquity, retains me: the ſucceſſion of Prelates ſince the Sea of* Peter, *to whom our Lord conſigned the feeding of his ſheep after his Reſurrection, to the preſent Biſhops Sea, retains me; and finally the very name of*

of Catholique *retains me; which not without cauſe, this Church alone, amongſt ſo many and ſo great hereſies, hath ſo maintained; as when a ſtranger aſks where they aſſemble to communicate in the Catholique Church, there is no heretique that dares ſhew him his own Temple, or his own houſe.*

§. 2. Now concerning Miracles, the Proteſtants ſay, that they are ceaſed, and it is true, to wit, amongſt them, ſince they ceaſed to be members of the true Church; and is therefore a ſign that they have ceaſed to be ſo. For this promiſe hath no limitation of time, but is to continue for ever in the Church. Nor do they prove the contrary by Scripture; and if they cannot prove it by Scripture, according to their own principles, they are not to be believed.

And whereas ſome do alledge Fathers and Schoolmen to prove that Miracles are ceaſed, they ought to diſtinguiſh, and to know that there are two manners of being of Miracles, to wit, ordinary and extraordinary; concerning which three things are affirmed. Firſt, that in the Primitive Church Miracles were abſolutely neceſſary for the planting of the Goſpel in the world; (*Iohn* 5. 36. *Acts* 4. 29. 30.) and then the gift of Miracles was ordinarily annexed to the miniſtry of preaching; ſo that moſt Chriſtians commonly had that gift in one kind or other, 1 *Cor.* 12. 28. *Acts* 8. 17.

Secondly, that since the planting of the Gospel by twelve Fishermen, which was the Miracle of Miracles, no further Miracle is absolutely necessary for men to whom this is known; and therefore the gift of Miracles is ceased to be ordinarily annexed to the office of preaching, or common almost to all Christians; as before it was. Thirdly, notwithstanding this, in all ages there were, are, and ever shall be some special places and persons extraordinarily endued with the gift of Miracles, for the comfort of Christians, and conversion of remote Nations, to whom the fame of the first miraculous planting of our Religion is not come: And of Miracles of this kind [c] the writings of the Fathers and all Christian histories are full, in so much that S. *Augustine* having mentioned many Miracles saith, *What shall I do? I am not able to remember all that I know, and doubtless many of ours, when they read these, will grieve that I have omitted so many, which likewise they know as well as I.* And concludes, that it would require many books to set down the Miracles of healing done only at the Monument of S. *Stephen*.

[c] Aug. de civit. lib. 22 c. 8. Greg. Dial.

* Many Miracles also were done by S. *Augustine* the *Monk*, who being sent from Pope *Gregory* above a thousand years

* Beda hist. l. 1. c. 26.

years ago, converted the Kingdom of *England* the third time to the Roman Catholique faith. Yea, many Miracles were done in ſeveral ages, and ſeveral places, by Roman Catholicks, by the confeſſion of Proteſtant Writers themſelves; In ſo much that the *Centuriſts* of *Magdeburge* do make report thereof in their 13. Chapter of every ſeveral *Century*, for thirteen hundred years after *Chriſt*, out of the credible Writers of thoſe ſeveral times. In particular, *e S. Francis*, *S. Dominick*, and other holy men about their times did abound in Miracles; alſo *S. Katharine* of *Sienna*, and *S. Bernard*, who being a Roman Catholick is yet acknowledged by *f Whitaker* for a true Saint. So did *g S. Xaverius* in his converſion of the *Indies* of late years; and many other Romiſh Prieſts in the converſion of the Kingdom of *Congo* in *Africa*; and the ſame ſo credible, that they are publiſhed to the world by Proteſtants themſelves.

e Antonius 3. part. hiſt. tit. 23. 24.

f De Eccleſ. p. 369. poſt. med.

g Hackluit Navigat. vol. 2. part. 2 p. 88. & Hartwell of the Kingdom of Congo, in the Epiſt.

I will inſtance in ſome few that have been done in confirmation of ſome particular points of the Roman Faith. *Concerning Prayers to Saints*, *S. Auguſtine* (*de civit. Dei*, *l.* 22. *c.* 8.) ſaith, that a devout

woman called *Palladia*, being diseased, did in the presence of him and others pray to S. *Stephen*, at his Monument, and was presently made whole. Concerning Images, *Eusebius* (*lib.* 7. *c.* 14.) reports, that the woman mentioned in the Gospel, whom our Saviour cured of a bloody flux, by the touch of the hem of his garment, erected the Image of our Saviour, at the foot whereof there sprang up an herb, which when it grew so high, as to touch the bottome of the garment of the Image, had power to cure all diseases: *c Athanasius* also, and *d Gregorius Turonensis* make mention, that upon violence offered by the Jews to the Image of Christ, blood did miraculously issue from thence. The Miracles done by the sign of the Cross, by report of the Fathers, are almost infinite; in so much as *Couell* the Protestant, in his Answer to *Burgesse* (*pag.* 138.) saith, *No man can deny, but that God, after the death of his Son, manifested his power to the amazement of the world, in this contemptible sign, being the instrument of many Miracles.*

c De passione imaginis Christi in Berito, alledged in the 2. Counsel of Nice. Act 4.

d De gloria Martyr. l. 1. c. 22.

Concerning the neglect of Confession, we read divers Miracles in S. *Bedes* History, (*l.* 5. *c.* 14.) S. *Francis* and S. *Dominick* preached

preached against the *Albigenses*, who denyed *Purgatory*, *Prayer for the dead*, *Confession*, *Extreme Unction*, the *Popes authority*, *Indulgences*, *Images*, *Ceremonies*, *Traditions*, with many other, and are by the Protestants claimed for their Predecessors in the Protestant Faith; and wrought many Miracles, whereof one of *S. Francis* is most notable to this purpose, and is recorded by *Matthew Paris* (an approved Author amongst Protestants) who thus relates it, (*pag.* 319.) *The fifteenth day before his death there appeared wounds in his hands freshly bleeding, such as appeared in the Saviour of the world hanging on the Cross. Also his right side appeared so open and bloody, that the inward parts of his heart were to be discerned; whereupon there repaired to him great store of people, amongst whom the Cardinals themselves demanded of him what this sight imported? to whom he said, This sight is therefore shewed in me to them, to whom I preached the mystery of the Cross, that you may believe in him, who for the salvation of the world suffered upon the Cross these wounds that you see; and that ye may know me to be the servant of him whom I preached, &c. And to the end, that you may without doubt persevere in this constancy of faith, these wounds, which you see in me so open and bloody, shall immediately after I am dead, be whole, and close like to my other flesh.* Afterwards he yielded up his soul to

his

his Creator, without all anguish or pain of body; and being dead, there remained no marks of his aforesaid wounds.

Lastly, for confirmation of the Real Presence, it is reported, that in a Town called *Knobloch*, in the year 1510. one *Paul Forme*, a sacrilegious person, went secretly into the Church by night, brake the *Pyx*, and stole from thence two consecrated *Hosts*, one of which he sold to a Jew, who in disdainful malice said, *If thou be the God of Christians manifest thy self*; And thereupon pierced the Sacrament with his Dagger, whereupon blood did miraculously flow forth. This Miracle was so publick and evident, that 38. were thereupon apprehended, and burned in the *Marquisate* of *Brandenburg*, and all other Jews banished out of the said Territory. And this is reported for credible, not only by *a* Catholick but by *b* Protestant Writers.

a Surius in Chron. Pontanus l. 5. rerum memorab.
b Joan. Manlius loc. Com. p. 87. Osiander Epit. cent. 16. c. 14. p. 38. &c.

If I should undertake to set down all the Miracles that have been done in the Catholick Church, I might say, as S. *John* did of our Saviours doings, that if they were all written, *the whole world could not contain the books*, *John* 21. 25.

To all which Protestants answer, as the blas-

blaſphemous Jews did to our *Saviour*, that they were done by the Devil. To whom *Catholicks* cannot give that anſwer our Saviour did, *If I, by Belzebub caſt out Devils, by whom do your children caſt them out? Mat.* 12. 17. For your children caſt out none. And truly I believe that they that do thus accuſe the Miracles done by ſo many holy *Catholick* men and women, would have done the ſame to our Saviour, if they had lived in his dayes. For Miracles being the laſt and higheſt proof of other things, can have no proof for themſelves, but the evidence of ſenſe, to them that ſee them, and their teſtimony and report to others.

But if (as Proteſtants ſay) the Miracles of *Catholicks* were done by the Devil; how were they Miracles? For the Devil can do none, though he can do wonders; and if they were Miracles, how were they done by the Devel? Now that they were Miracles, many Proteſtants do grant, and therefore *Chillingworth* their Paragon doth alſo confeſs, that they are done by God; whence any reaſonable man would infer, that his next word would be the profeſſion of himſelf a Roman *Catholick*, in which Church God works Miracles, the laſt and higheſt motive of belief. But inſtead hereof (O the accurſed power of the Devil) he belcheth forth the moſt blaſphemous ſpeech againſt God, that ever ſtruck the

the tender ſenſe of a pious ear: and ſaith, a *that it ſeems moſt ſtrange to him, that God in his juſtice ſhould permit ſome true Miracles to be wrought to delude them, who have forged ſo many to delude the world.* As if God, the Father of truth, would ſet his ſeal, which is Miracles, to confirm falſhood, to delude the ſouls of men into ſin, and ſo change titles with the Devil, and be the father of lies, and deceiver of mankind: Than which, what can be imagined more helliſh? More true and pious was the ſaying of *Nicodemus*, and appliable to our workers of Miracles; *We know that thou art a teacher come from God, for no man could do theſe miracles that thou doſt, except God were with him,* John 3. 2.

a In the preface of his book, fine.

But we may take up the complaint of the Prophet *Eſay*, *Who hath believed our report? and to whom is the arm of the Lord revealed?* *Eſay* 53. 1. Proteſtants will not believe theſe things; and in matter of proof Catholicks can go no further; our Saviour himſelf did not; ſo that now nothing remains, but for God to touch their hearts with his grace, and to move them to believe that which they have moſt reaſon to think to be his Word: which God of his great mercy grant. And if they conſider it, they ſhall find it the moſt unreaſonable thing in the world to deny Miracles in the Roman Church,

Church, for that there are and shall be Miracles in the world, no prudent man (I suppose) will deny, at least for the conversion of the people; Yea we read of many Miracles done in the Church of the Jews, amongst those that were of the true faith, and therefore were not intended for conversion, but for confirmation, or to some other end: And why may it not be so in the Church of the Christians? Now Protestants, or any other Christians, do not so much as pretend to Miracles, therefore they that are, are amongst Roman Catholicks. Indeed I have read of *Calvin*, that for the credit of his new doctrine, he would make shew to the people of doing a Miracle; and hired one that was sick to counterfeit himself dead, who when *Calvin* should speak certain words, was to lift up, as it were, from the dead; but he not stirring nor answering at his cue, they looked, and found him dead indeed; *b* But on the other side, the son of *Calvin* being bit by a mad dog, and his father not able to cure him, he was sent to S. *Hubert* in *Ardenne*, where the body of that Saint is kept with great veneration, and frequent Miracles wrought thereby, and there was he made perfectly whole, and thereupon abjured the Religion, wherein his father brought him up, and became a Roman Catholick.

b Capcavil. in chronicis Pontificum Leodiensium.

§. 3. Now

§. 3. Now for the Miracles that are ſaid to be done in the Roman Church, we have as high humane Teſtimony as can be imagined; So that Proteſtants may with as much reaſon deny all humane ſtory, as that there were *Henries* and *Edwards* Kings of *England*, whom they never ſaw; yea they may as juſtly deny or doubt of the truth of their own names, which they do not know, but by report, and mens calling them ſo, and the poor record of a Church-book; but Miracles have much more famous Records, and more people that believe them. And can they prudently imagine all Chriſtians (but themſelves) ſo ſtupid and fooliſh to believe theſe things without ſufficient proof? who in all other matters they muſt (without the help of modeſty) acknowledge more wiſe and learned then themſelves. What did Chriſt and his Apoſtles do more, than the Roman Church hath ſince done? and what can Proteſtants ſay more againſt her, than the unbelieving Jews or Gentiles might ſay againſt them? And becauſe ſome feigned Miracles are ſometimes diſcovered, from thence to charge all with the ſame accuſation, as it is unjuſt, ſo it is abſurd, and deſtroyes all humane faith; they may as well deny all that is, or hath been done in the world, whereof they have not been eye-witneſſes, becauſe ſome of thoſe reports have been falſe.

There-

Therefore as they believe Catholicks, when they say some were feigned; so in justice they ought to believe them, when they say others are not so. Otherwise by the same way of reasoning, they may say that the Miracles of *Moses* were not true, because the Magitians were counterfeit; or that the new Testament is not the Word of God, because there were many Gospels and Epistles counterfeited under the names of the Apostles. And surely Catholicks would never endeavour to discover feigned Miracles, if they were not sure that some were true, but rather by one act condemn all that have been since the Apostles, that are, or shall be, for false and counterfeit, as Protestants in effect do, when they say that Miracles are ceased.

Moreover to affirm that Miracles are Antichristian, as some Protestants do, is improper; first, because it is yet in question betwixt us, whether Antichrist be come or no, which Protestants have not proved, nor never will with reference to the Pope. Secondly, it is granted on both sides, that Antichrist shall do no Miracles properly, but only some signs and wonders, not exceeding the power of Nature, and the Devils art, whereof one is, *to cause fire to come down from heaven, Apoc.* 13. 13. which never any Pope did; but the Miracles done in the Church do exceed all created power. And

laſtly, many Miracles were done in the Roman Church before the time or times, (for they agree not in their reckoning) that Proteſtants ſay Antichriſt did firſt appear; as at the reliques of *d Babylas*, *e Cyprian*, *f Hilarion*, and many others. So that all Catholicks may ſay with *Richardus de Sancto Victore* (not without doubt or fear of being deceived, but with aſſurance to the contrary: *O Lord, if it be error that we believe, we are deceived by thee, for thou haſt confirmed theſe things to us with ſigns and wonders, which could not be done but by thee. Lib. 1. de Trin. ca. 2.*

d Chryſoſt in l. cont. Gentiles.
e Nazian. in Cyprian.
f Jeron. in vita Hilar.

CHAP. XVII.

Of the ſeventh mark of the true Church, (viz.) Converſion of Kingdomes and Monarchs.

§. 1. ANother Mark of the true Church is, *the converſion of Kingdomes and Nations* from Heatheniſme, to the faith of Chriſt: As the Prophet *Eſay* ſaith, *Kings ſhall be thy nurſing Fathers, and Queens thy Mothers*, Eſay 49. 23. *thou ſhalt ſuck the milk of the Gentiles, and the breſts of Kings*, Eſay 60. 61. *Their Kings ſhall miniſter to thee, and thy gates ſhall be continually open, that*

that men may bring to thee the riches of the Gentiles, and that their Kings may be brought, &c. *Esay* 60. 10, 11. And the English Bible printed *Anno* 1576. upon the 49. of *Esay* vers. 23. saith, *The meaning is, that Kings shall be converted to the Gospel, and bestow their power and authority for the preservation of the Church.* And this Mark I found on the Roman Catholick, but not upon the Protestant Church.

The first three hundred years after Christ, being a time of great persecution, there were few or no Kings converted to Christianity; and from *Constantine* to *Boniface* the third, which was almost 300. years more, there were few Kings converted, except the Emperours of the East and West; and they were converted to the Roman Catholick, not to the Protestant Faith, as *Napier*, in his Treatise on the *Rev. p.* 145. confesseth, saying, *After the year of God* 300. *the Emperour* Constantine *subdued all Christian Churches to Pope* Sylvester, *from which time till these our dayes, the Pope and his Clergy hath possessed the outward and visible Church.* Now since the year 600. these Prophesies have been accomplishing, and they have been done by the Roman Church, not by the Protestant Churches; which were until *Luthers* dayes under hatches, and invisible, by their own confession before mentioned.

And if we look upon the converſion of Kings and Nations in theſe later times ſince their *ignis fatuus* (which they call the glorious light of the Goſpel) hath appeared, we ſhall find it performed not by Proteſtants, but by Roman Catholicks in the remote and divided parts of the *m East* and *n West Indies*, and of *o Africa*, as by ſufficient teſtimony appears. In ſo much that *Simon Lythus* a Proteſtant before alledged ſaith, *The Ieſuites within the ſpace of a few years have filled Aſia, Africa, and America with their Idols.* And whereas it is objected, that the *Gothes* were converted to the Chriſtian Religion by the *Arrians*; firſt *p Bellarmine* proves it to be falſe; ſecondly if it were true, yet it is of no moment to prove the power of any other Religion, but the *Roman Catholick*, for the converting of Nations, and the fulfilling of the large Propheſies of the Scripture therein; ſeeing they that are pretended to be converted by the *Arrians*, were but the leſſer part of the *Gothes*, moſt of them having been Catholicks before. Thirdly, this example doth rather make for the Roman faith, in that of all the world converted to Chriſtian Religion, there is but one poor half example of converſion (and

m Maffæus hiſt. Indicarum 16.
n Joſ. Acoſta de natur. novi orbis.
o Hartwell of Congo, Epiſt to Reader.
p Cap. 22. de not. Eccl.

(and that falſe too) wrought by any other Religion. Which when it is obſerved, that this pretended converſion was wrought by *Arrians*, who (even in the opinion of moſt Proteſtants) were Hereticks, it will turn to the ſhame and reproach of Proteſtants, who pretending to be the true Religion, cannot ſhew ſo much.

As for their affirming of converting ſome to their faith, who before were *Catholicks*, it is impertinent, for ſo any Hereticks that ever were, and had the unhappy ſucceſs (as ſome have had) of drawing any King or Kingdom to their Hereſie, might ſay, that they converted them; ſo that by the Mark thus placed, the true Church could not be diſcerned from the falſe. That therefore which doth diſtinguiſh them, is the converſion of Heathen, which hath been performed throughout the world, by Roman *Catholicks* only. And that which the Proteſtants have done, is no more than what other Hereticks have done before them, and what is the practiſe of all Novelliſts, of whom *Tertullian* affirms, (*Præſcr. cap.* 42.) *That their imployment is not to convert Heathens, but to pervert them, who are already converted.* And how barren their attempts have been in the other and true way of converſion from Heatheniſme, is by their

own * Authors, to their shame, confessed.

* Phil. Nicol. Com de Regno Christi l. 2 p. 395. Richer. inter Epist. Calv. Epist. 237.

And doubtless it must needs seem a prodigious thing, that Protestants, or any other Hereticks, should have so little zeal, or meet with so ill success in the converting of the world to Christ, if they alone be the true Christians; or that the Prophesies of dilating the Church of Christ, should be performed by the indeavour of Catholicks, and yet they not be the true Christians; or that the Roman Catholick doctrine should be false, and yet it alone have the vigour and efficacy to convert souls, which the Prophet *David*, *Psal.* 18. ascribes to the Doctrine and Law of God. As for the Protestants, it is not to any reasonable man probable, that they shall ever convert any Nation, or so much as any one single person, except some poor wretch or other, whom fear or gain will drive or draw to any thing, seeing they have not means amongst them proportionable to such an end; wanting both Miracles, and also that admirable sanctity of life, with which many Catholicks, especially those, who have converted Nations, have been indowed: For what prudent Heathen will believe the stories of the Creation, of *Adams* fall by eating an Apple, of Gods Incarnation and death, of his Mothers Virginity,

ginity, with the reſt, being ſo diſproportioned to corrupted humane reaſon, unleſs they be proved unto him by ſome viſible acts, which are, in his judgement, as high above nature, as are the points propoſed him to believe? Such are Miracles, above the power of nature; and high Sanctity above the reach of fleſh and blood. Or who can blame them if they do not without theſe ſigns believe? ſeeing our Saviour ſaith of the Jews, *If I had not done works in them, which no other man hath done, they ſhould not have ſin*, Ioh. 15. 24. Which works ſeeing the Proteſtants cannot ſhew, there is no hope left to them ever to convert a Nation; but if they do, they may alſo convert me to them again.

CHAP. XVIII.

Of the eighth and ninth Marks of the true Church (viz.) Sanctity of Doctrine and Life.

§. 1. ANother Mark of the true Church is, *holineſs of doctrine*; of which our Saviour ſaith, Mat. 7. 13, 14. *Strait is the gate and narrow is the way which leads to life: and wide is the gate and broad is the way that leads to deſtruction.* Now it is evident by the known doctrine of the *Roman Catholick Church*, that the way through which ſhe directs

directs her children, is very ſtrait and narrow. She enjoyns *Confeſſion of ſins*, not only to God, but to his Prieſts alſo; not only contrition and ſorrow for ſin, but alſo ſatisfaction by doing of pennance, and reſtitution of real damages done to our neighbours. She obliges to ſet times of faſting and prayer, and magnifies the merit of good works; propounding alſo and commending the ſublimer acts of voluntary Poverty, Chaſtity, and Obedience, and the exerciſing of other great acts of auſterity, for the ſubduing of ſin in the fleſh, and to expreſs our love to Chriſt, who ſuffered ſo much for us: And to this end hath ſet forth a world of books of admirable devotion, and direction of every moment of a mans life to holineſs, and height of purity.

On the contrary, look upon the Proteſtants, and we find a wide gate of liberty ſet open, through which every one naturally delights to paſs. They deny *Confeſſion*, *Purgatory*, or any ſatisfaction for the temporal puniſhment due to ſin, after it is remitted by contrition; as alſo all merit of works; whereby they make all faſtings, prayers, mortifications, and good works uſeleſs, and quench the fear of committing ſin; for out of doubt, next to the pure love of God, and fear of Hell, the fear of temporal puniſhment, and the confeſſion of

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our ſins to men, are the greateſt reſtrainers of vice. They teach that chaſtity is not in our power, co-operating with Gods grace; a *That it is not in our power to be without a woman, &c. it is not in our power that it ſhould be ſtaied or omitted; but is as neceſſary as to eat, drink, purge, &c.*

a Luther to. 5. Wit. Ser. de matrim. fol 119.

Now what a flood gate of liberty doth this ſet open to young men and maids, yea, to all ſingle perſons, who have not every day the opportunity of marriage? as alſo to all married people in the abſence or infirmity one of another? For who (if he be taught that he cannot abſtain) will ſtrive to reach at an impoſſibility?

Again, they teach that the Commandements are impoſſible to be kept; and this ordinarily ſlackens all indeavours to that end, that men are juſtified by faith only; which uſhers in the neglect of all good works. That men have not free will, no not by the Grace of God; and this makes all exhortations to vertue, and diſſwaſions from vice fruitleſs in them. And that all that are ſaved are aſſured thereof in this life, then which, what greater temptation to preſumption and the boldneſs of ſinning? And if there be any in whom theſe principles do not take this effect, it is not becauſe the doctrines do not afford it, but becauſe

because they are restrained by some other motives.

Therefore Sir *Edwin Sandys* (in his *Relation sect.* 48.) saith, *Let the Protestants look with the eye of charity upon them of the Papacy, as well as of severity, and they shall find some excellent orders of government, some singular helps for the increase of godliness and devotion, for the conquering of sin, for the profiting in vertue: and contrariwise in themselves, looking with a more single and less indulgent eye, they shall find there is no such absolute perfection in their Doctrine and Reformation*: yea, to speak more truly and fully, they shall find nothing but imperfection.

§. 2. Another Mark of the true *Church* is, *holiness of life*; to which purpose our Saviour saith, *A good tree brings forth good fruit*: and again, *Beware of false Prophets, which come to you in sheeps clothing, but inwardly are ravening wolves, by their fruits you shall know them*, *Mat.* 7. 15, 16, 17. Accordingly I found the sanctity of the lives of Roman Catholicks to be highly extolled, especially of those who were the Converters of Nations, or Founders of Religious Orders; and that by Protestants themselves. Of S. *Augustine* and his companions, who converted *England* the last time to the Roman Faith, it is thus recorded, b *After they were received into Canterbury's*

b Holinshead Chron. part. 1. p. 100. Stows Annals, p. 64.

bury, they began to follow the trade of life which the Apoſtles uſed, exerciſing themſelves in continual prayer, watching and preaching, deſpiſing all worldly things, living in all points according to the doctrine which they ſet forth.

The like honourable teſtimony is afforded to the ſeveral Converters of Nations to the Roman Faith, which for brevities ſake I paſs over. Only I will mention the approved Sanctity of S. *Xaverius*, who in the laſt age converted ſundry Nations of the *Eaſt Indians*, expreſſed by *Hacklut* in his book of *Navigations*, (2. *vol.* 2. *par.* *p.* 81,) in this manner; *That godly Profeſſor, and painful Doctor of the Indian Nation in matters concerning* Religion, Francis Xaverius *after great labours, injuries, and calamities ſuffered with much patience, departed, indued with all ſpiritual bleſſings, out of this life*, An. 1552. *after that many thouſands were by him brought to the knowledge of Chriſt.* In like manner concerning the firſt Authors of the ſeveral Orders of Religion, S. *Benedict*, S. *Dominick*, S. *Francis*, and others, their ſanctity of life was moſt eminent, and is teſtified by good authority, and confeſſed by *b* Proteſtants themſelves.

And ſince I have had the happineſs to come amongſt them, I may ſay of the Clergy in general, as the Queen of *Sheba* ſaid to *Solomon*, that the

b Cent. Mag. cent. 13. col. 11. 79. alſo Luther loc. com. Coloſ. 5 p. 117.

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one half of the goodneſs I find amongſt them, was not told me. How many rare and excellent men are there, both Secular and Religious, full of admired Sanctity? who, as our Saviour ſaith of himſelf, make it their meat and drink to do the will of him that ſent them; who deſpiſing all worldly honour, wealth, and pleaſure, exerciſe a more noble and vertuous ambition, in aſpiring to a high place in the Kingdome of Heaven, by the ſervice and love of the King thereof, exerciſing that ſervice in the loweſt and humbleſt undertakings of the body, and that love in the ſtrongeſt and higheſt raptures and languiſhments of the ſoul, unexpreſſible in themſelves, and unknown to all, but thoſe that have them. Such powerful influence hath the ſoul of Catholick Religion on the members of the body thereof, that it invites great plenty in all ages, and of all conditions, Emperours, Kings, Princes, and all ſorts of Nobility and Gentry, to deveſt themſelves of all worldly intereſt, to renounce the world with as much eagerneſs as others embrace it, to take up the Croſs of Chriſt, to ſerve him in Poverty, Chaſtity, and Obedience. And even the weak ſex of woman, whoſe natural delicacy, tenderneſs, and infirmities, may ſeem to carry with them a Patent of exception from extraordinary ſeverities and mortifications of themſelves, yet ſuch

is the omnipotency of Catholick Religion, that even these do equal, if not excel the men, in the tough exercise of denying themselves, of taking up their Cross and imitating of Christ: invited hereunto more by pure love of God, and gratitude for his doing and suffering for them, then for the expectation of reward.

And though perhaps there are some Clergy and Religious people, that do not make good that title with their deeds, yet they are but few in comparison of the other, and no impeachment to them, or to the Religion, more than *Judas* was to the rest of the Apostles. The common people are also generally more devout toward Gods, less injurious to their neighbours, as Protestants acknowledge, who speaking of them in former times, when Gods worship (as they said) was darkened with mans Traditions and superstitions, c *yet the study to serve God, and to live godly and justly, was not wanting to the miserable common people, &c. they were so attentive to their prayers, as they bestowed almost the whole day therein, &c. they did exhibite to the Magistrate due obedience, they were most studious of amity, concord, and society, so as they would easily remit injuries: all of them were careful to spend their time in honest vocation and labour; to the poor and strangers they were most cour-*

c Cent. Mag. cent. 7. c. 9. col. 181.

teous and liberal, and in their judgements and contracts moſt true. And the like is affirmed of Roman Catholicks of later times by *Luther* (*in Dominic. 26. poſt Trin.*) and by *Stubbs* in his *Motive to good Works*, pag. 43.

§. 3. Now concerning the want of ſanctity in the Proteſtants, both Clergy and Laity, I will ſay nothing in particular of theſe preſent times, and of antient times I can ſay nothing, they being but a novice Religion. They are extreme apt to blazon one anothers faults, as is manifeſt by the bitter invectives that paſt betwixt the *Lutherans* and *Calviniſts*, and at this preſent in the Kingdome of *England* betwixt the *Presbyterians* and *Independents*, *Malignants* and *well-affected*, and the *Cavaliers* and *Roundheads*, as they call each other. I confeſs there are many amongſt them ſtored with moral goodneſs, eſpecially in the Kingdome of *England*, and eſpecially amongſt the legal Proteſtants; but the devotion and zeal is amongſt the Puritans, which hath eaten up almoſt all moral honeſty among them. I will only inſtance the want of ſanctity of ſome of them, who are the Converters of the world (as they ſay) to the purity of the Goſpel; whoſe unhallowed actions, if they could be objected againſt the Apoſtles, the firſt publiſhers of the Catholick Religion, it might

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(without a ſecond objection) breed a ſtand in thoſe Infidels that were approaching to the belief thereof.

Luther, the *Lucifer* and Morning-ſtar of the Proteſtant Religion, doth thus proclaim his own luſtfulneſs, (*To. 5. Wit. Ser. de matrim. fol. 119.*) *As it is not in my power to be no man, ſo it is not in my power to be without a woman.* And (*Tom. 1. Epiſt. fol. 324. ad Phil.*) *I am burned with the great flames of my untamed luſt; I, who ought to be fervent in the Spirit, am fervent in the fleſh, in luſt, ſloth,* &c. with much more to this purpoſe. And to make himſelf more famouſly impious, he married a *vowed Nun*, adding to luſt, Sacriledge, both in himſelf and her. He is alſo by his fellow Proteſtants charged with *a* arrogancy, inſolency and pride, for which (ſay they) God withdrew his true Spirit from him; which he exerciſed againſt perſons of the higheſt quality, particularly againſt *Henry* the 8. King of *England*, and ſaid, *b The divine Majeſty is on my ſide, ſo that I do not care though a thouſand* Auguſtines, *a thouſand* Cyprians, *a thouſand* Henricane *Churches ſtood againſt me.* And in his defence of his Tranſlation of the new Teſtament, he ſaith, *If thy Papiſt will*

a Zuinglius To. 2. in Rel. ad confeſſ. Lutheri fol. 878. a. ante med. Occolampad. in reſp. ad confeſ. Lutheri.

b In l. cont. Angliæ Regem.

prattle concerning this word (alone) *which he added to the Text, where it is said, that we are justified by faith, I presently answer*, Doctor Martin Luther *will have it so, and saith, a Papist and an Asse are the same. So I will, so I command, my will be a law. For we will not be the Schollers of the Papists, but the Masters and Judges.* And Sleydan his dear Scholler (*l.* 3. *fol.* 29. *b. initio. & l.* 2. *fol.* 24. *a.*) doth report, that he himself acknowledged his *profession not to be of life or manners, but of doctrine; wishing that he were removed from the office of preaching, because his manners and life did not answer his profession*; In so much that it gained the place of a Proverb amongst the Protestants of those dayes, to expresse their riot and intemperance by saying, c HODIE LUTHERANICE VIVEMUS, *to day we will live like Lutherans.* His impudent railing, his foul, filthy, and Bedlam-like expressions have bred a stench through all his writings; and it is no wonder: for who would look for better language, or better life from one who was such a darling of the Devil, *that he knew him very well* (as he to his great credit confesses) *that he had eat more than one measure of salt with him and that the Devil slept with him oftner then his wife* Katharine.

c Morgenstern in tra de Eccl. p. 225.

Luther in Conc. Dom. Reminis. fo. 19. apud Cochleum. Idem in Colloq. Germ. fo. 275. 281.

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Concerning *Calvin*, that admired Apoſtle of Proteſtants, it is affirmed by *Conradus Schluſſelburg* (*in Theol. Calviniſtar l. 2. fol. 72.*) a man of eminence in the Proteſtant Church, and certainly a great enemy to the Church of *Rome*, that *God in the rod of his fury viſiting Calvin, did horribly puniſh him before the fearful hour of his unhappy death; for he ſo ſtruck this Heretick with his mighty hand, that being in deſpair, and calling upon the Devil, he gave up his wicked ſoul, ſwearing, curſing and blaſpheming. He died of the diſeaſe of lice and worms, increaſing in a moſt loathſome ulcer about his privy parts, ſo as none preſent could indure the ſtench. Theſe things are declared concerning his laſciviouſneſs, his ſundry abominable vices, and Sodomitical luſts; for which he was by the Magiſtrate, under whom he lived, branded on the ſhoulder with a hot burning iron; unto which I yet ſee not any ſound and clear refutation made.* Thus far he.

Of *Beza* alſo another Father of the Proteſtant Religion, many foul and impious things are recorded; his odious conſpiracies and ſeditious books are mentioned by *Bolſeck* in his book of *Beza*'s life, and by *Bancroft* in his Survey, *pag.* 127. 54. 59. 219. 220. by whom alſo he is taxed of inſolency, pride, and impudence, in being too bold with the antient Fathers. Laſtly, he wrote *a* many

a Faius de vit & obit. Bezæ p. 19.

many laſcivious Poems (and that after he was turned Proteſtant) and one Epigram amongſt the reſt moſt infamous; wherein debating with himſelf, whether he ſhould prefer his luſt with *Candida* his wench, or *Andebertus* his boy; in concluſion he prefers the later, and of two evil doings, both of which he ought to have avoided, he doth deliberately chooſe one, and that the moſt foul and unnatural. Theſe things, and much more to this purpoſe, are recorded of theſe, and others the ſuppoſed Apoſtles, converters of the world, and reſtorers of the purity of Evangelical Doctrine, of whom we may ſay, as *Joſephs* brethren did to *Jacob* of his Coat all ſmeered with blood, VIDE UTRUM TUNICA FILII TUI SIT, ANNON, *See whether it be thy ſons coat or no*, Gen. 37.32. Judge whether theſe be the lives of the Sons of God, ſent to controul the world, to reform and lead out of error the miſguided ſons of men. Surely any prudent man will believe, that either God never intended the change they have made, or if he did, he would have choſen other kind of men then theſe: ſuch as *Moſes* and the Prophets, who gave the Law unto the Jews; and Chriſt and his Apoſtles, who brought the Goſpel to the Gentiles.

As for the common multitude, *Luther* (to the credit of his Doctrine) confeſſes,

(*Poſtill.*

(*Poſtill. ſuper Evang. Dominica 1. Advent.*) that *the world grows daily worſe, men are now more revengeful, covetous, licentious, then they were ever before in the Papacy.* And again he ſaith, (*Domin. 26. poſt Trin.*) *before when we were ſeduced by the Pope, every man did willingly follow good works; and now every one neither ſaith, nor knows any thing, but how to get all things to himſelf by exactions, pillage, theft, lying, uſury, &c.* And of thoſe that have changed from the Catholick Roman to the Proteſtant Religion, it is confeſſed by *Luther* (*in Serm. convivial. Germ. fol. 55.*) and *Muſculus*, (*Loc. Com. cap. de Decal. in explanat. 3. præcepti p. 62. circa med.*) *That they have changed their lives into worſe*: Which made *Paulus Eberus*, a Proteſtant Writer of note, complain, ſaying, (*in præfat. Comment. Philip. in Ep. ad Cor.*) *which evils ſeeing every one doth behold with his proper eyes, he doubts* (not without cauſe) *whether our Evangelical congregation be the true Church.* Which alſo with the other reaſons forementioned hath made me not at all to doubt thereof, but to believe aſſuredly that it is not the true Church.

§. 2. As for the recrimination of the Proteſtants, and charging the lives of ſome Popes, and many of the Clergy and Religious with great impiety, as it is not denied, ſo far forth as it is true, ſo it is in it ſelf impertinent; for what Church pretends to have

have every particular perſon, though of the higheſt rank, blameleſs? Let them look upon the heads of their own Churches, whoſoever they be that they count ſo, and ſee whether by their own members they are accounted ſpotleſs; particularly the firſt head of the Church of *England*, King *Henry* the eight. And upon their own Clergy, of whom not I, but Doctor *King*, Biſhop of *London*, (*in Jonam, Lecture* 45.) ſaith, *that ſcarce the tenth man of the Miniſtery is morally honeſt*: But howſoever the ſucceſſors may fail, yet it is a matter highly ſuſpitious, yea altogether convincing, that they that pretend to be the firſt revealers, or revivers of the forſaken truth of God, if they be not of godly lives, are counterfeit Meſſengers and falſe Prophets. And the Proteſtants have no reaſon to make an inventory of the faults of Catholicks, for ſo many hundred years as they confeſs Catholicks have poſſeſſed the Church, and that throughout the world, and compare it with their own faults, whoſe Church is little above one hundred year old, and poſſeſſing but ſome corners of the world.

Nor is the ſanctity of the Church (I confeſs) to be meaſured exactly by the zealous complaints againſt ſin on either ſide; for zealous complaint is hyperbolical even in holy Scripture. But it is manifeſt, that the Proteſtant Religion hath not that ſanctity

ſanctity of life in it that the *Catholick* hath, when neither the founders thereof had any at all, nor the followers any more, but much leſs, than when they were *Catholicks*. In fine, compare the lives of *Roman Catholicks* and *Proteſtants*, both *Clergy* and *Laity*, and of the ſame Nation, (for that ſome Nations perhaps are addicted to vice in general more than others, and every Nation to ſome one or few particular vices more than another,) the beſt to the beſt, and the major part to the major part, we ſhall find (for ſo have I done, and I have heard even *Proteſtants* themſelves confeſs) that they are exceedingly overballanced by the *Catholicks*.

CHAP. XIX.

Of the tenth and laſt (here mentioned) Mark of the Church, (viz.) That the true Church hath never been ſeparated from any ſociety of chriſtians more antient then her ſelf.

§. 1. THe laſt *Marke* of the *Church* which I will mention is, *her never going forth out of any viſible ſociety of Chriſtians elder than her ſelf*; of which going out, as a note of errour and falſhood, the *Apoſtles* ſay, *They went forth from us*, 1 *Joh.* 2. 19. *Certain that went forth from us*, *Acts* 15. 14. *Out of your*

your ſelves ſhall ariſe men ſpeaking perverſe things, Acts 20. 30. *Theſe are they that ſeparate themſelves. Jude v.* 19. Certain it is, that the true *Church* is moſt antient, as truth it ſelf is elder than falſhood; if therefore there have riſen in the *Church* men of different judgements or affections from the true *Church*, they have preſently made a ſeparation, gone out of the *Church*, wherein they were, and erected a new *Church* to themſelves; as S. *Auguſtine* ſaith, (*Tract.* 3. *in Ep. Joan. de Sym. ad Catech. l.* 1. *c.* 5.) *All Hereticks went out from us, that is, they go out of the Church; and again, the Church Catholick fighting againſt all Hereſies, may be oppoſed, but ſhe cannot be overthrown: all Hereſies are come out from her, as unprofitable branches out from the Vine, but ſhe remains in her vine, in her root, in her charity.* A vain thing therefore it is for *Proteſtants* to charge the *Church* of *Rome* with departing from the Word of God, and the Doctrine of the *Apoſtles*, unleſs they can prove that ſhe departed from ſome former *Church* that held other Doctrine than ſhe doth. But certain it is, that this cannot be proved, ſeeing ſhe was planted by the *Apoſtles S. Peter* and *S. Paul*, and never ſeparated her ſelf from any precedent *Church*.

It is true indeed that there were *Churches* elder then ſhe in time, as ſhe is a particular *Church*, as the *Church* of *Jeruſalem*, where the

the Gospel was first preached, and of *Antioch*, whete S. *Peter* was first *Bishop*, with other *Churches* in *Asia*, but these all agreed in the unity of Faith, and were all subject to the *Church* of *Rome*, after it was planted, in union under the head thereof S. *Peter* and his successors, as I shall shew by and by. And the *Church* of *Rome* did never separate from any of these, but many of these from her, in the Heresie of *Arrius*, and others, as *Protestants* will not deny. If then she did never separate from any elder *Church*, so that men might say here is a *Church*, and there is the *Church* of *Rome*, once the same with her, and now separated from her, she must still be the first and true *Church*, or there is none upon earth.

But certain it is on the contrary side, that all the former *Churches*, which *Protestants* themselves will call *Hereticks*, as *Arrians*, *Macedonians*, *Nestorians*, *Eutychians*, *Donatists*, with many others, did separate from the *Church* of *Rome*, and she can tell when, and why; and no less certain is it, that all that are now called *Protestants*, and all the pedigree of their fore-fathers, *Waldo*, *Wickliffe*, *Husse*, *Luther*, *Calvin*, and all the Kingdomes wherein their followers are, were once and first of the *Roman Catholick Church*, and have forsaken her Communion and departed from her, and have not joyned to any other *Church* more antient, and subsist-

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ent apart from her, by which she was condemned of novelty and separation; nor are they able to shew any such *Church*; therefore the *Roman* must needs be the true *Church*! or else (which is a most absurd and impossible imagination) the true *Church* hath been utterly extinguished, and revived again; and that not by the service of such men, as proved their calling by miracles or sanctity of life (as *Roman Catholicks* have done, to all the Nations they have converted) but were men notable onely for their wickedness.

And these amongst many others which might be added, and of which much more might be said, are those infallible *Marks* that prove the *Church* of *Rome*, and those that communicate with her to be the *one, true, holy, Catholick,* and *Apostolick Church*. That *Church* of whose infallible and never erring judgement, the *Scripture* assures us, calling it, *The ground and pillar of truth, which hath the Spirit of God to lead it into all truth; which is built upon a rock, against which the gates of hell shall not prevail; wherein Christ placed Apostles, Prophets, Doctors* and *Pastors, to the consummation* and full perfection of the whole body, that in the mean time *we be not carried away with every blast of Doctrine*, 1 *Tim.* 3. 15. *John* 16. 13. *Mat.* 16. 18. *Ephes.* 4. 11, 12. That Church which *whatsoever it sayes, God commands us to doe, and he that will*

not,

not, is an heathen and a Publican; which whatsoever she shall bind on earth, is bound in heaven, and whatsoever she shall loose on earth, is loosed in heaven; which is the spouse of Christ, his body, his lot, Kingdome and inheritance given him in this world, Mat. 23. 3. and 18. 17, 18. Of which S. Cyprian (Epist. 55.) saith, To S. Peters chair, and the principal Church, infidelity or false faith cannot have access. And S. Hierome (Apol. adverss. Ruff. l. 3. c. 4.) That the Roman faith commanded by the Apostles, cannot be changed. And S. Gregory Nazianzen, (Carm. de vita sua) Old Rome from antient times hath the right faith, and alwayes keepeth it, as it becomes the city which over-rules the world, Which being so, what remains to every man, but laying aside endless dispute about particulars, to cast himself into the arms of this *Holy Mother Church*, and wholly rely upon her infallible judgement, wherein *Christ Jesus* her Husband hath promised, and hath reason to preserve her. And to submit themselves to the visible head thereof the *Pope* of *Rome*, of whose authority, as I did my self particularly enquire, and was moved thereby, so I will briefly propound it to others.

CHAP. XX.

That the Pope *is the head of the Church.*

§. 1. THe *Proteſtants* do uſually blaſpheme the *Pope* and *Sea* of *Rome* with the title of *Antichriſt*, of the *Whore of Babylon*, of the *Mother of Abominations*, of the *Beaſt with ſeven heads and ten horns*, and many other like courteous compellations; and it is the main deſign of ſome of the *Clergy* to perſwade the people into a belief that he is *Antichriſt*; which conceipt, when it had once ſtrongly ſeized him, as it doth, yet by very weak and ſilly arguments, they care not to inquire any further, but conclude from thence (and that juſtly, if it were true) that neither he nor his adherents, are either Head or Members of the *Church*. But the contrary I found moſt evident by the teſtimony of all Antiquity. Firſt, that our *Saviour* appointed S. *Peter* his *Vicar* and *Head* of his *Church* here on earth; and after him, his ſucceſſors in the *Sea of* Rome; nor do we read either in *Scriptures*, *Councells*, *Fathers* or *Hiſtories*, that any other of the *Apoſtles* but *Peter*, was thought, or pretended by any, to be the chiefeſt over the reſt, and over the whole *Church*; and that it is neceſſary that ſome one

one be Head, both reaſon and authority do convince.

Nor is it a denial of *Chriſt* to be the Head, while we ſay, that S. *Peter* was, and the *Pope* is ſo. For *Chriſt* we confeſs is the Head originally and immediately, the *Pope* derivatively from and by him; *Chriſt* is the principal, the *Pope* but his deputy and repreſenter; and theſe two headſhips do not contradict (as ſome *Proteſtants* imagine) but are ſubordinate the one to the other. And with as much reaſon they may deny a *King* to be head of his *Kingdome*, becauſe the Scripture ſaith, *Pſal.* 46. 8. *God is King over all the earth*, as deny the *Pope* to be head of the *Church*, becauſe *Chriſt* is ſo. S. *Baſil* (*Concione de pœnit.*) ſhews us the difference of their headſhips: *Though Peter be a rock* (ſaith he) *he is not a rock, as Chriſt is; for Chriſt is the true immovable rock of him ſelf, Petr is immoveable by Chriſt the rock, for* Ieſus *d th communicate and impart his dignities, not voiding himſelf of them, but holding them to himſelf, beſtows them alſo on others: He is the light, and yet you are the lights, He is the Prieſt and yet he makes Prieſts; He is the Rock, and he made a rock* Therefore *our Saviour ſaith to* Peter, (*Mat.* 16. 18, 19.) *Thou art* Peter, *and upon this Rock I will build my Church, and the gates of hell ſhall not prevail againſt it. And I will give unto thee the keys of the King-*

dom of Heaven, and whatſoever thou ſhalt bind upon earth ſhall be bound in heaven, and whatſoever thou ſhalt looſe on earth ſhall be looſed in heaven.

Nor is it contrary to this (as Proteſtants imagine) to ſay, as the Fathers ſometimes do, that the Church was built upon the confeſſion of *Peter*, theſe two expoſitions not excluding, but including one another. For they intend that the Church was built caſually on the confeſſion of *Peter*, and formally on the miniſtry of the Perſon of *Peter*; that is to ſay, the confeſſion of *Peter* was the cauſe wherefore Chriſt choſe him, to conſtitute him the foundation of the miniſtry of the Church: and that the perſon of S. *Peter* was that, on which our Lord did properly build his Church; as S. *Hilary* [*in Mat. c. 16.*] ſaith, *The confeſſion of S. Peter hath received a worthy reward.* So that to ſay, the Church is built upon the confeſſion of *Peter*, is not to deny that it is built on the perſon of *Peter*, but it is to expreſs the cauſe wherefore it is built upon him; as when S. *Hierome* [*ad Pammach. adverſ. error. Ioan. Hieroſol. Ep.* 91.] ſaid, that *Peter walked not on the waters, but faith*; it is not to deny that S. *Peter* walked truly on the water; but it is to expreſs, that the cauſe that made him walk there, was not the natural activity of his body, but the faith that he had given to the

the words of Chriſt. So that theſe two propoſitions are both true, *Peters faith walked on the water*; and *Peters perſon walked on the water*, ſo likewiſe theſe, *the Church is built on the faith of* Peter, and *the Church is built on the perſon of Peter*: the confeſſion of *Peters* faith being the cauſe why Chriſt built his Church upon Peters perſon.

Again, our Saviour ſaid to *Peter*, *Simon ſon of Ionas loveſt thou me more then theſe? He ſaith unto him, yea Lord, thou knoweſt that I love thee. He ſaid unto him, feed my Lambs*, *Iohn* 21. 15. And thus the ſecond and the third time. Which ſpeech was directed to *Peter* alone, as appears by theſe words [*more then theſe*] whereby he is ſeparated from the reſt; and by theſe words is given to him the eccleſiaſtical power to feed, and alſo to govern, as the word in the original doth ſignifie; and that not ſome alone, but all the whole flock of Chriſt. Of which the Fathers gave abundant teſtimony: *S. Auguſtine* ſaith, [*Serm. 5. in feſt. Pet. & Pauli.*] ſpeaking of *S. Peter*, 'that he only amongſt the Apoſtles deſerved to hear, 'Verily I ſay unto thee thou art *Peter*, and 'upon this rock I will build my Church, 'worthy truly, who to the people, who 'were to be builded in the houſe of God, 'might be a ſtone for their foundation, a 'pillar for their ſtay, a key to open the

gates of the Kingdome of heaven. And again, [*Queſtion. vet. & nov. Teſt. q.* 75.] 'Our Saviour, when he commands to pay 'for himſelf and *Peter*, ſeems to have payed 'for all; becauſe, as in our Saviour were 'all the cauſes of ſuperiority, ſo after him 'all are contained in *Peter*; for he ordain-'ed him the head of them, that he might 'be the head of our Lords flock. S. *Gregory* alſo [*lib.* 4. *Ep.* 32.] ſaith, 'It is clear to all that know the Goſpel, that by our Lords 'mouth, the care of the whole Church is 'committed to holy *Peter*, the Prince of all 'the Apoſtles, for to him it is ſaid, *Peter* lo-'veſt thou me? feed my ſheep; and fur-ther he applies the places of Scripture ſpo-ken to S. *Peter* above mentioned, to this end. And S. *Chryſoſtome* [*Hom.* 87. *in Ioan.* 21.] ſaith, 'that *Peter* was the mouth 'of the Apoſtles, and the Prince and top of 'the company, and therefore *Paul* went to 'ſee him above others. As for S. *Pauls* reproving of S. *Peter*, it was for an error of converſation, not of doctrine, as *Tertullian* ſaith; nor doth it any way diminiſh his Primacy, but only ſhews that an inferiour may reprove his ſuperiour, if the matter require it, and the manner be not unſeemly; which no man will deny: Therefore this inſtance is nothing to the purpoſe, being thus alſo anſwered by S. *Auguſtine*, *lib.* 2. *de Bapt. c.* 1.

§. 2. And

§. 2. And as Christ ordained S. *Peter* to be the supreme Pastor and Head of the Church, so it was his will, that that office should continue in *S. Peter's* successors in the Sea of *Rome*. That there should be one chief Pastor alwayes in the Church for the government thereof, and deciding of controversies. Gods practise in the Church of the Jews [*Numb.* 20. 28. *Exod.* 18. 15. *&c. Deut.* 17. 8. *&c.*] gives us reason to believe, who appointed the High Priests therein to succeed one another, to this end. That the office of a Pastor is alwayes needful, our Saviour implies in calling his people, his sheep; and sheep without a shepherd are like to be but ill provided for: and as they are alwayes sheep, so they ought alwayes to have a shepherd; which office in ordinary being given to S. *Peter* first, ought to continue out of the necessity of the cause thereof, so long as the sheep continue, which will be to the end of the world. Which S. *Peter* not being now able to do in person, reason requires that it should be done by his Successors. The Apostle (*1 Cor.* 12. 21.) compares the Church to a body, and saith, *The head cannot say to the feet, I have no need of you*; which cannot be understood of Christ our head, for he may truly say to us all, that he hath no need of us; it must therefore be meant of some Head here on earth, which must continue as

long

long as the Church continues a body, and that is to the worlds end.

And that the succeſſors of S. *Peter* are this Head, S. *Chryſoſtome* doubts not to affirm, who demanding why Chriſt ſhed his blood, anſwers, 'It was to gain that 'flock, the care whereof he 'committed to *Peter* and to 'P.ters ſucceſſors, And S. *Leo*, 'Peter continues and lives in 'his ſucceſſors. And that his ſucceſſors are the Biſhops of *Rome* is out of doubt; none but they ever aſſuming it to themſelves, or having it granted by others. For the Biſhop of *Antioch* ſucceeded not S. *Peter* in the government of the whole Church, but of that Dioceſs; for ſucceſſion to any in his whole right, is not but to him that leaves his place either by natural death, depoſition or voluntary reſignation; now S. Peter living and ruling left the Church of *Antioch*, and placed his Sea at *Rome*, where he alſo died; ſo that he that ſucceeds him in that Sea, muſt ſucceed him both as he was Biſhop thereof, and likewiſe as he was head of the whole Church: as for the Biſhop of *Antioch*, he did never either poſſeſs, or pretend to higher then the third place amongſt the Patriarchs (*Conc. Nic. Can.* 6.)

De Saterdot. l. 2. initio. Leo Serm. 2. de Anniverſ. aſſump. ſua ad Pontific.

Gelaſius (*In decret. cum 70. Epiſcopis*) affirms,

affirms, 'that the *Roman Church* is preferred before other Churches, not by any 'conſtitutions of Councels, but ſhe obtained Primacy by the Evangelical voice of 'our Lord; ſaying, thou art *Peter*, and 'upon this rock I will build my Church. And S. *Hierome* in his 59. Epiſtle writing to Pope *Damaſus*, ſaith, 'I being a ſheep, do 'require from the Prieſt the Hoſt of ſalvation, and from the Paſtor ſafeguard, *&c.* 'I ſpeak with the ſucceſſor of the Fiſher, '*&c.* I following none but Chriſt firſt, am 'joyned in communion to your holineſs, 'that is, to the chair of *Peter*; upon that 'rock I know the Church to be builded; 'whoſoever out of this houſe eats the 'lamb, is prophane, whoſoever ſhall not be 'in the Ark of *Noe* ſhall periſh in the deluge. And S, *Auguſtine* writing to Pope *Innocentius* (*Epiſt* 92.) ſaith, 'We think 'that by the Authority of your Holineſs, 'derived from the authority of holy Scriptures, they will more eaſily yield, who 'believe ſuch perverſe and pernicious 'things. Wherein he derives the Popes authority from the Scriptures. And S. *Bernard* writing to Pope *Eugenius* ſaith thus, 'Thou alone art not only the 'Paſtor of ſheep, but alſo of 'Paſtors. Thou demandeſt 'how I prove this? Out of 'the Word of our Lord. For,

De conſider l. 3. cap. 8. & Epiſt. 199 ad Innoc. P P.

'to

'to whom, I do not ſay of Biſhops, but alſo 'of the Apoſtles, were all the ſheep ſo abſo-'lutely and indeterminately committed? '*Peter*, if thou loveſt me, feed my ſheep: 'which? the people of this or that City, 'Countrey, or Kingdome? He ſaith, my 'ſheep. To whom, is it not plain, that he 'did not aſſign ſome, but all? Nothing is 'excepted where nothing is diſtinguiſhed, 'ſayes. To conclude, *James* (who ſeemed a 'pillar of the Church) was content with '*Ieruſalem* only, yielding the univerſality to '*Peter*. And with the Fathers apart, do concur the Fathers united in Councel, by whom in many Councels this truth hath been declared, as in the *a* Councel of *Trent*, the Councel of *Florence*, *b* the Councel of *c Baſil*, the Councel of *d Epheſus*, the Councel of *e Lateran*, the ſecond Councel of *f Nice*, the Councel of *g Chalcedon*, as is eaſie to ſhew at large, if need required.

a Seſſ. 14. c. 7.
b Seſſ. ult.
c Reſponſ. Synod. de authorit. Concil. gener. 1.
d Part. 2. Act. 3.
e Sub Innoc. 3. c. 5.
f Act. 2.
g Con. Chal. Act. 1. & Act. 3. tom. 2. p. 253. edit. Venet.

§. 3. As for the attempt of the Biſhop of *Conſtantinople* againſt the Pope, it was not for the Primacy and headſhip of the Church Catholick, but only of the Churches of the *Eaſt*; And the title of univerſal Biſhop, which he claimed, was not with

with intent of ſuperiority over the Pope, but over the other *Patriarchs*, who were all of the Eaſtern Empire, and in aſſociation with the Pope, for thoſe parts, yet with ſubjection to the Pope, acknowledging him the root and ſtock of the univerſality; even as *Menas* Patriarch of *Conſtantinople* in the time of this contention acknowledges, ſaying, 'We will in all things 'follow and obey the Sea A- 'poſtolick. And as the Em- 'perour and Patriarch both acknowledge, as *S. Gregory* (*lib. 7. indict. 2. ep. 93.*) reports in theſe words; 'Who 'is it that doubts, but that the Church of 'Conſtantinople is ſubject to the Sea Apoſto- 'lick, which the moſt religious Lord the 'Emperour, and our brother Biſhop of the 'ſame City continually proteſt. And if it were true (as Proteſtants imagine) that the Biſhop of *Conſtantinople* contended with the *Pope* for the abſolute *Primacy* over the Chriſtian world, this doth no more prove his right, then *Perkin Warbecks* pretention in the dayes of King *Henry* the ſeventh, did prove his right to the *Crown* of *England*. And certain it is, that neither the one, nor the other did obtain that which he aſpired to; but were rejected by the voice of mankind, which is an argument that their claim was unjuſt.

Concil. Conſtant. ſub Men. Act. 4.

4. Another great objection of *Proteſtants*

teſtants againſt the Popes Primacy, is fetched from S. *Gregory*, who was Pope himſelf; and is this, 'That he that inti-'tled himſelf univerſal Biſhop, exalted him-'ſelf like *Lucifer* above his brethren, and 'was a fore-runner of *Antichriſt*.' To the underſtanding of which words, I found that the word univerſal hath two meanings; the one proper, literal and grammatical, whereby it ſignifies, Only Biſhop, excluding all others; the other transferred and Metaphorical, whereby it ſignifies the ſupreme over all Biſhops: and S. *Gregory* cenſured this title in the firſt ſenſe; becauſe that from hence it would have enſued, that there had been but one Biſhop only, and that all the reſt had been but his Deputies, and not true Biſhops, and true Officers of Chriſt; as he ſaith, (*l.* 7. *ind.* 2. *Ep.* 96.) 'If there 'be one that is univerſal Biſhop, all the reſt 'are no more Biſhops. Now *Gregory* maintained that all Biſhops were true Biſhops, Miniſters and officers of Chriſt, although concerning juriſdiction, they were ſubordinate the one to the other. He therefore that uſurps that title wholly to himſelf, exalts himſelf (with relation to the Epiſcopal order, above his brethren, denying them the eſſence and propriety of Biſhops, and officers of Chriſt, and makes them only Commiſſioners to him, as if they had the original of that office from him, and not from God.

And

And in this ſenſe St. *Gregory* withſtood the title of univerſal Biſhop, and not to deny (in caſe of juriſdiction) the ſuperiority of one Biſhop over another, and the Biſhop of *Rome* over all: For that he maintains (*lib. 7. ind. 2. epiſt. 62.*) ſaying, "If there "be any crime found in Biſhops, I know "no Biſhop but is ſubject to the Sea Apo-"ſtolique. He alſo addes for explication of the matter in hand, (*lib. 4. ind. 13. epiſt. 32.*) that "the care of the Church hath "been committed to the holy Apoſtle, and "Prince of all the Apoſtles, *S. Peter*, the "care and principality hath been commit-"ted to him, and yet he is not called uni-"verſal Apoſtle. In which words he a-ſcribes the Primacy and headſhip of the Church to *S. Peter*; and yet denies the univerſality: it muſt therefore needs be, that the word univerſal in *S. Gregorie's* ſenſe, in this caſe, is not the denial of the Primacy of Juriſdiction over the whole Church, but of his being the onely Apoſtle, as if there were none but he, and ſuch as ſhould derive their authority originally from him, and not from God. And with application to the Pope, it is the denial of his being onely the Biſhop, as if there were no Biſhop in the world but he, or ſuch as he ſhould conſtitute his deputies, as from himſelf, and not by command from God, and as the Officers of God.

Moreover the Hiſtories of all ages bear record, that the Biſhop of *Rome* hath exerciſed authority over all other Biſhops in the world, even in all foreign Nations, (both before S. *Gregory* and after, and even in his perſon, and therefore he cannot mean the univerſal Government, when he reproves the title of univerſal Biſhop) as by creating them himſelf, by confirming them, created by others, by depoſing them, by reſtoring them, being depoſed by others, by appointing them his Vicars, by final deciding their controverſies; by accepting their appeals, by making Laws over all the Church; by diſpenſing with them; by inflicting his cenſures, by being Preſident in general councels, by calling of councells, ſo far as concerned the eccleſiaſtical authority, which is the cheifeſt, though the Emperours concurred therein in regard of temporal authority, and of that only, to make them obligatory to the ſecular tribunal, and executory by the Miniſtry of the officers of the Emperour, as witneſſeth the ſixt general councel, (*Act.* 18.) ſpeaking of the firſt generall councel of *Nice*, which ſaith, the moſt ſacred *Conſtantine* and the praiſe-worthy *Sylveſter* called the famous councel of *Nice*: which may alſo be proved of all the reſt. And by the ſaying of *Athanaſius* (*ad ſolit.*) "That an Emperour preſi-
"ding in Eccleſiaſtical judgements is the
Abo-

" Abomination of Deſolation, foretold by " *Daniel.* And of *Oſius* the Biſhop of *Cor-* " *dua*, in an Epiſtle of his to *Conſtantius* the " Emperour; Go not about to meddle in " Eccleſiaſtical affairs, and command not " us in ſuch matters, but rather learn of us: " God hath committed the Empire to thee, " and the government of the Church to us. And by the Proteſtation of the Emperour *Conſtantine*, *Pogonat* ſent to *Rome* for the holding of the ſixth General Councel, " I " will not ſit as Emperour a- " mongſt them, I will not " ſpeak imperiouſly, but as " one of them, and what the " Prelates ſhall ordain, I will " execute. [In Epiſt. ad Greg. 2. ad Leon. Imp. Ep. 1.]

All which do undoubtedly prove the Pope of *Rome* both by divine and humane Law, and by the right of preſcription in all ages, to be the ſupreme Paſtor and Head of the Church. And all the objections urged by *Calvin*, and all other invaders of this Sea, are but like water furiouſly beating againſt a Rock, broken into drops, and forced creepingly to recoil, and to foam and cry through ſhame and indignation at their vain and impoſſible attempts: impoſſible indeed, unleſs they have more force then the gates of hell, for they ſhall never prevail againſt this Rock.

CHAP. XXI.

That Engliſh Proteſtants do much miſtake Catholick Doctrine, being abuſed by the malice or ignorance of many of their Miniſters: and that upon their own grounds they are obliged to inform themſelves more exactly of the truth.

§. 1. AFter all theſe fore-going conſiderations, for my more explicite ſatisfaction, I deſcended to the examination of all the particular Doctrines in controverſie betwixt the Church of *Rome* and the Proteſtants, whom I found in all things to be exceedingly over-weighed both by Scripture, Councels, Fathers, and reaſon. Of which I will ſay no more,, than I have done, but onely to ſhew in ſome few particulars, how our poor Engliſh people are abuſed by their ordinary Preachers, and made to believe monſtrous things of the Doctrine and practice of the Church of *Rome*, who for the moſt part ſtating the queſtion falſe, and laying to the Catholicks charge, the things that they do not teach, raiſe an error out of their own fancy, and then fight againſt it moſt couragiouſly, under the title of Popery. And every young Miniſter is ſo valiant herein, that he thinks he baffles the moſt learned Cardinal

dinal *Bellarmine*, as *Goliah* thought he could have done *David*; and in this case for the most part the most ignorant and imprudent are the forwardest. And this I add to rectifie the opinions of the lesse learned, and to reconcile them so far to the *Catholique doctrines*, as to believe they are not so monstrous, as they are vulgarly imagined.

First then they tell the people that the *Papists*, as they call them, are Idolaters, in that they worship images, stocks and stones, little painted babies and puppets, with many such like titles, wherewith they make themselves merry, and then alledge all the places of the Scripture or Fathers wherein the Idolatry of the Heathen is reproved. Now it is most certain that this is an unjust charge against Catholicks; first, because the worship of Images and Idols is not all one, seeing the words are of different signification, as is manifest by those places where it is said, "Let us make man after "our Image [*Gen.* 1. 26.] "And a man "ought not to cover his head, because he "is the image and glory of God, 1 *Cor.* 11. 7. with many the like, wherein if they say that Image and Idol were all one, they must say also that when God made *Adam*, he made to himself an Idol. Secondly, Catholiques do not worship Images, as God, which the Heathen and Jews, when they had committed Idolatry, did, as appears by *Elias*,

who ſaith unto them, 2 *King.* 18. 21. "If "the Lord be God, follow him, if *Baal* be "God, follow him: clearly intimating thereby, that they that followed Baal, followed and worſhipped him as God. Thirdly, it is onely the worſhip of Images for God, which is by God forbidden, as appears, *Exod.* 20. 23. where it is ſaid, "You "ſhall not make to your ſelves Gods of "ſilver, and Gods of gold: and *Lev.* 26. 1. "You ſhall make no Idols and graven Ima-"ges, *&c.* to bow down thereto, for I am "the Lord. and my glory I will not give to "another, neither my praiſe to graven Ima-"ges, *Eſay* 24. 8.

By which places (as by all other) is forbidden that kind of bowing, honour, and worſhip which is due to God onely, becauſe it is ſaid, "I am the Lord, therefore Images are not: "and my praiſe and my "glory I will not give to another, that is, that praiſe and glory which is due to me onely, for otherwiſe (ſeeing man is another thing from God) it would be unlawfull to give any kind of praiſe, or bow down to men, which no body I think will affirm. This and this onely is properly Idolatry, namely, to worſhip a creature, believing it to be God, and giving to it the divine incommunicable attributes, and in that imagination to exerciſe devotion to it; which is far from the belief and practiſe of Ca-

Catholiques. But that holy creatures, as Saints and Angels are to be worſhipped, with ſuch worſhip as we give to perſons of ſeveral qualities here on earth; as bowing and kneeling, or ſuch as we give to all whoſe help we deſire, as praying; and theſe (in the abſence of the parties) by and through their Images, and that the Images themſelves are to be reverently handled for their ſakes, whom they repreſent, no rational man can deny.

§. 2. And whereas many Proteſtants ſtumble at the word [worſhip] and think that it imports a thing that is to be done, to God onely, they are therein miſtaken, worſhip ſignifying any kind of reverence and reſpect either of body or mind, and is communicable to all creatures, according to their dignity: therefore in the Engliſh Phraſe we call all eminent Gentlemen worſhipfull, that is, men that deſerve reverence or worſhip; and all men do worſhip others, when they put off their hats, or bow their bodies to them. And whereas they ſay it is but civil worſhip which they give to men, it is impertinent; for civil and religious worſhip doth not differ in the outward act or expreſſion, but in the object that is worſhipped, that being civil worſhip which is given to a civil perſon or thing, which is religious worſhip, being directed to a holy perſon or thing. Now

Saints

Saints being holy perſons, their Images or other things that belong to them may be ſaid to be holy: firſt, becauſe they have relation to them, as the Scripture ſaith, "Put "off thy ſhoes from thy feet, for the place "where thou ſtandeſt is holy ground, *Exo.* 3.5. which was in regard of the preſence of the Angels by whom the Law was delivered, *Gal.* 3. 19. Secondly, becauſe Images are dedicated to honour God withall, by and through them whom they repreſent, of which the Scripture ſaith, "Whatſoever "ſhall once be conſecrated, ſhall be moſt "holy to the Lord, *Lev.* 27. 28. for which cauſe alſo the Veſtments and Vtenſils of the Temples were called holy: therefore the reverence and reſpect done to Images is and ought to be holy or religious worſhip, for whatſoever is holy, is religiouſly honourable or worſhipfull, and that ſo far, and in that ſenſe that it is holy, and ſo are Images of religious perſons.

The Councel of *Trent* (*Seſſ.* 25. *decret. de Sanct. Imag.*) hath expreſſed the doctrine of the Catholick Church herein in theſe words, 'The Image of Chriſt, of the 'Virgin Mother of God, and of other 'Saints, are to be had and retained, eſpecially in Churches; and due honour and 'worſhip is to be imparted to them; not 'for that any Divinity is to be believed to 'be in them, or vertue, for which they are

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'worſhipped; or that any thing is to be 'begged of them, or that hope is to be put 'in them, as in times paſt the Pagans did, 'who put their truſt in Idols, but becauſe 'the honour, which is exhibited to them, is 'referred to the firſt pattern, which they 'reſemble. So that by the Images which 'we kiſs, and before whom we uncover 'our heads and kneel, we adore Chriſt and 'his Saints, whoſe likeneſs they bear. Whatſoever is more than this, are but School-points, which no man is bound to believe further then his particular reaſon guides him.

But howſoever the belief is (ſay the Proteſtants) yet the practiſe is otherwiſe, and ſome ignorant people do pray to Images, believing them to be very God, and ſo ſeek ſuccour from them as from God; and it is better (ſay they) that the worſhip of Images ſhould be aboliſhed, then that it ſhould be the occaſion of Idolatry.

Their affirmation as it is not to be believed, conſidering the plentiful means of inſtruction in all places, and the eaſineſs of the thing to be apprehended; So their inference is falſe; for (paſſing by their preferring their own judgement herein, before all the world of Catholicks, which objection lies againſt them in all that they ſay, and is a great one) I anſwer, the good uſe of a thing is not to be taken away, becauſe of the

the abuſe, eſpecially when the good uſe is very abundant, and the abuſe very rare, and eaſily amended by inſtruction; otherwiſe all good things muſt be aboliſhed, becauſe by ſome or other they are abuſed. Theſe men that argue thus, will not ſay that wine is to be deſtroyed, becauſe ſome men are drunk therewith, or the uſe of ſwords forbidden, becauſe ſome men commit murder with them; eſpecially, that the reading of the Bible ſhould be prohibited, becauſe ſome men pervert it, (as the Apoſtle ſaith) to their own damnation. The uſe of Images then (notwithſtanding this objection) is lawful and unfit to be aboliſhed.

Nor truly can any man, whoſe natural underſtanding is not corrupted by his corrupting of Scripture, boggle at it. It is a Principle in nature, gathered out of *Ariſtotle*, IDEM EST MOTUS IN IMAGINEM ET EXEMPLAR, that the Image may and ought to ſtand for the perſon whoſe image it is, and is by imagination to be taken, as if it were the perſon, and what we do to the Image, is done by imagination to the perſon. And this is expreſſed by the Prophet *David*, ſaying, *Adore his footſtool*, (which the Proteſtants of *England* falſly tranſlate *at his footſtool*) *becauſe he is holy*, *Pſal.* 98. 6. God appointed that the Tabernacle ſhould be taken by imagination for his houſe, the Mercy-ſeat for his Throne,

Throne, and the Ark for his footſtool, and ſo he imagined there preſent, as ſitting with his feet on the Ark; And this ordination being ſuppoſed, the Prophet ſaith, *adore his footſtool*; yet taking of the Ark, as a place where God is preſent, is but a poſitive ordinance (whereas Images by the law of nature ſtand for thoſe whoſe Images they are) yet this poſitive ordinance ſuppoſed, the law of nature alſo binds men to worſhip and adore it, with reference to God, imagined to ſit thereon.

This ever hath been and is the opinion and practiſe of all the world, except it be of thoſe who under the ſhew of grace have extinguiſhed the light of nature, and yet, even theſe in their humane practiſes, do the ſame things; as if Chriſt and his Saints were the only men that after death or in abſence were incapable of honour. It is well known, that the Kings and Queens of *England* are honoured by uncovering of the head in all places, where they are but ſuppoſed to be preſent; and when they are dead, until their funerals are ſolemnized, there is the ſame reſpect exhibited to their Images as to themſelves. And what Puritane lover is there, that will not in the ardor of his affection, kiſs, lay in his boſome, and talk to, not only the picture (which doth more immediately and directly repreſent a perſon, than any thing elſe) but

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even the handkerchief, glove, or letter, which are but reliques of her whom he deſires in marriage? And is it leſs Idolatry to do theſe things to mortal men than to immortal Saints, though there be as much difference obſerved in the degree of honour, as there is between the dignity of the perſons? Surely if they conſider it duely, they will find that they muſt either leave their religion in this point, or their manners and civility in all points; ſeeing either both or neither are Idolatry.

§. 3. Secondly, they teach the people, and the people ordinarily believe, that Catholicks think to be ſaved by their good works; and that without being beholding to Chriſt: For they make an oppoſition between theſe two aſſertions, "we are ſa-"ved by Chriſts merits, and we are ſaved "by our own merits. Hence they believe that Catholicks are the proudeſt and moſt ungratefull to God of all people in the world. But this doctrine is miſliked amongſt them, becauſe it is miſunderſtood.

For Catholiques hold, that no work is meritorious with God of its own nature, but to make the ſame meritorious many graces are required. Firſt, the grace of adoption in Baptiſme, whereby ſouls are ſupernaturally beautified by participation of the divine nature, whence a triple dignity re-

redounds to works: One from God the Father, who in reſpect of adoption, regards good works, as the works of his children: Another from God the holy Ghoſt dwelling in us, by whom good works are honoured, as by the principal author of them, ſo that he, rather than we, doth the works: Thirdly, they receive dignity from God the Son, whoſe members we are made by grace, which grace he by his merits purchaſed for us, ſo that the works we do, are reputed not ſo much ours as his: As the work of a particular member is attributed principally to the head. Secondly, there is required grace prevenient, whereby God ſtirs up mens hearts to pious works, and grace adjuvant to aſſiſt us in the performance of the works, making our free-will produce works that are ſupernatural, and above the reach of meer man. Thirdly, there is required the grace of mercifull indulgence, in not uſing us in the rigour of his juſtice: for God might require the good works we do as his own, by many titles: as by the title of juſtice, being the works of his ſervants and bondmen: by the title of religion, as being the works of his creatures: by the title of gratitude, as being the works of perſons infinitely obliged to him, by which titles if God did exact upon works with uttermoſt rigour, no goodneſs would be left in them to be offered for meriting of

heaven: But his infinite benignity remitting this rigour, moved thereunto through the merits of Chriſt, is content that we make uſe of our good works for the purchaſing of glory, and doth not exact them as wholly due by all his titles. The fourth is the favour of Gods liberal promiſe, by which he obligeth himſelf to reward the good works of his children according to the meaſure of their goodneſs, without which the moſt excellent works of Saints could not eſtabliſh an obligatiou on him. And finally there is required the grace of perſeverance, without which no man is crowned.

And ſo far are Catholicks from boaſting or truſting in their merits, that the Councel of *Trent* (*Seſſ. 6. Can. 16.*) ſaith, "God "forbid that a Chriſtian ſhould either boaſt "or truſt in himſelf, and not in our Lord, "whoſe goodneſs if ſo great towards all "men, as that thoſe things which are his "gifts, he will have to be our merits. To be worthy of a thing, or to deſerve or merit it, ſignifie all one, and that by our works we deſerve and are worthy of heaven, is the frequent phraſe of Scripture: "The work-"man is worthy of his hire, ſaith our Saviour, *Luke* 10. 7. And S. *Paul*, "That you "may be counted worthy of the Kingdom "of God, for which alſo ye ſuffer, 2 *Theſſ.* 1. 5. And again, "That you may walk "wor-

"worthy of God, in all things pleasing, "fructifying in all good works, *Colos.* 1.20. And our Saviour, "They shall walk with "me in white, for they are worthy, *Rev.* 3. 4. And again, "Come ye blessed of my "Father, possess the Kingdom, *&c.* for I "was hungry and ye gave me meat, *&c. Mat.* 25. 34. alledging these as the cause why God received them into everlasting habitations, with plenty of other places to this purpose.

As for the most frequently objected place of *Luke* 17. 10. "When you have done "all those things that are commanded you, "say we are unprofitable servants, we have "done that which was our duty to do: According to S. *Ambrose, lib.* 8. *in Luc.* Christ commands hereby to acknowledge what we are of our selves, to wit, unprofitable, not what we are by his grace, for that is profitable, according to the Apostle, 2 *Tim.* 2. 21. "If any man therefore shall cleanse "himself from these, he shall be a vessel "unto honour, sanctified and profitable to "our Lord, prepared to every good work, according to S. *Augustine, Serm.* 3. *de verb. Dom.* we may be said to be unprofitable servants, because in doing all that is commanded, we do but our duty, we are Gods servants and slaves, and owe him all, nor could we look for reward, had he not voluntarily covenanted with us. And to this

baſe and poor condition of ours, for the preſervation of our humility, Chriſt in theſe words ſends back our thoughts, which hinders not, but that (ſuppoſing Gods bountifull promiſe and covenant) we may through his grace truly merit and expect reward, himſelf ſaying, *Mat.* 20. 14. "Didſt "thou not covenant with me for a penny? "take that which is thine own, and go thy "way. S. *Chryſoſtome* obſerves, that Chriſt ſaith not, "You are unprofitable ſervants, but bids them to ſay, they are, willing us thereby, after our good deeds, to think humbly, leſt they be corrupted with pride, for that otherwiſe the onely that work evil are by God accounted unprofitable, but they that do good, profitable, as our Saviour ſaith, *Mat.* 25. 21. "Well done good "and faithfull ſervant, becauſe thou haſt "been faithfull over few things, I will "place thee over many things, enter into "the joy of thy Maſter. And the unprofi-"table ſervant caſt ye into utter darkneſs. So that if all Proteſtants be unprofitable ſervants, they muſt expect the ſequele thereof, utter darkneſs, that is damnation.

§. 4. Thirdly, many Proteſtant Miniſters teach, and the people ordinarily believe, that Catholicks hold that there is nothing required to the remiſſion of ſins, but onely to confeſs them to a Prieſt, and the buſi-

buſineſs is done. Whereas indeed they teach, that not onely confeſſion to a Prieſt, but alſo contrition and ſorrow for their ſins, (which is all that Proteſtants require) as alſo ſatisfaction for the temporal puniſhment due to ſin, is requiſite, and ſo make it a matter of far greater pain than the Proteſtants do, who reproach it for the eaſineſs thereof. Now all theſe parts of Penance are plainly expreſſed in Scripture; our Saviour ſaith to the Prieſts, "Whoſe ſins ye "ſhall forgive, they are forgiven, and "whoſe ſins ye ſhall retain they are retained, *Iohn* 20. 23. And *S. Iames* bids us "confeſs our ſins one to another, *ch.* 5. 16. and if to another, to whom but to him that hath power to forgive?

The Iews did object againſt our Saviour, as Proteſtants do now againſt Prieſts, ſaying, "Who can forgive ſins but God only? *Mark* 2. 7. which error of theirs to confute, he miraculouſly cured the man ſick of the Palſie, "That ye may know the Son of "man hath power on earth to forgive ſins; as our Saviour ſaith to them; which had been no croſſing of their erroneous conceit, as the word [*But*] doth intimate it was, unleſs he had pardoned him, as man, with commiſſion from God, and not as God immediate; for otherwiſe he ſhould have ſaid, why, I am God, and ſo I pardon him, but he did it as man, doubtleſs with dele-

tion from God, as another Evangeliſt expreſſeth it, ſaying, That the multitude glo-
" rified God, which had given ſuch power
" to men, *Mat.* 9. 8.

Nor need the ſimpleſt Proteſtants wonder that men ſhould forgive ſins, ſeeing Catholicks teach that they do it not by their own power, but by power given them from God, to whom it belongs originally and by his own power to forgive ſins, and to them but derivatively and miniſterially from him. So it is ſaid, " That God onely doth won-
" drous things, *Pſal.* 72. 18. and yet we read in Scripture of many men that wrought Miracles, 3 *King.* 8. 39. So it is ſaid, that " God onely knowes the hearts of men, *4 Kings* 5. 16. and yet we read of others that knew the ſecrets of the heart. Nor can this forgiveneſs of ſins (the power whereof God hath given to men) be interpreted of power onely to declare forgiveneſs (as Proteſtants would have it) for this a child, or an Infidel may do as well as any other. they may tell them that if they repent God will forgive them; nor needed ſuch a power as this onely, be uſhered by Chriſt, by breathing on them and ſaying, " Receive the ho-
" ly Ghoſt, *John* 20. 22. nor by theſe words, " As my Father ſent me, ſo I ſend you; for ſurely his Father ſent him to do more then barely to declare and tell them they were forgiven if they repented; and our Saviour

ſhould

ſhould have changed the form of his words, and not have ſaid, Whoſe ſins ye remit they are remitted; but whoſe ſins ye remit, they were remitted before by God.

And that this power ſhould be given only to the Apoſtles, if it be taken for abſolute power of forgiveneſs, (as ſome Proteſtants affirm) is unreaſonable; for ſeeing the reaſon and uſe of it, which is to reconcile God and man together, after mans offending him by ſin, will remain to the worlds end, therefore to the worlds end is committed to them the Miniſtry of reconciliation, 2 *Cor.* 5. 18, 19, 20. For this power of forgiving ſins, was not given to the Apoſtles as a particular priviledge wherewith to dignifie their perſons above other Prieſts, but for the uſe and benefit of Chriſts Church, which will alwaies in this world ſtand in need thereof, and therefore doth he in their ſucceſſors alwaies continue the power.

§. 5. As for ſatisfaction which Proteſtants are taught to believe is needleſs, it is plain in Scripture; as firſt, that after the ſin is pardoned, which is in regard of our reconciliation to God, and freedome from eternal puniſhment, yet there remains a liableneſs to temporal puniſhment; as appears in *David*, whom after he had repented, and God pardoned his ſins, yet he puniſhed one ſin with the death of his child, another

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with three dayes peſtilence, 2 *Kings* 12, 13, 14. and 20. 19, 12, 13. Nor can this puniſhment be onely for admonition and not of juſtice, ſeeing the Text ſaith it was, "because he had made the enemies of God to "blaſpheme. *Moſes* and *Aaron* died both in Gods favour, yet were puniſhed with death before they entred into the land of *Canaan* for their offence at *Meribah*; now where death is the puniſhment, it cannot be intended for their admonition and amendment in time to come, but as a ſcourge for their offences. And the Pſalmiſt ſaith plainly, "Thou forgaveſt their ſins, and "didſt puniſh their inventions, *Pſal.* 98. 8. If he forgave them, why did he puniſh them? If he did puniſh them, how did he forgive them? He forgave the eternal puniſhment, and inflicted the temporal. Alſo the Apoſtle ſaith, "Whom ye forgive any "thing, I forgive alſo; for if I forgave a-"ny thing, to whom I forgave it, for your "ſakes forgave I it, in the perſon of Chriſt, 2 *Cor.* 2. 10. Which words cannot concern the remiſſion of the fault, ſeeing that was pardoned before by the parties great ſorrow, mentioned in the 7. verſe, but muſt be meant of the temporal puniſhment. which was impoſed in the name of Chriſt. This truth *Calvin* doth not deny, nor *Beza* upon this place, who ſaith, That the abatement of this rigour was afterwards called Indulgence.

And

And wherefore (I wonder) do Protestants when they would divert some present or near approaching danger, fast, and pray, and preach, and give alms, (when yet by their own contrition they think their sins forgiven,) if they did not hope by these means to prevent or remove their temporal evils, which in their prayers they confess to be inflicted for their sins? Thus doth the force of reason drive them to the practice of that, which out of opposition to the Church of *Rome*, in their doctrine they contradict. And though Christs satisfaction was sufficient for all the punishment due to our sins, yet if he hath appointed that we shall also satisfie, as knowing it in his wisedome a thing most meet, who shall gainsay it? His prayers also and his obedience was sufficient to obtain heaven for us, shall we therefore neither pray nor obey? You will say we shall, because we are commanded: So also are we commanded to satisfie, as the Prophet *Daniel* saith, "Redeem thy sins "with alms, and thine iniquities with mer-"cy towards the poor, *Dan.* 4. 24. which Text to avoid, the Protestants do corrupt. Now to redeem sins is the same in effect as to satisfie for them, for how is any thing redeemed, but by satisfying the price of its redemption? Why then should Protestants (under the pretence of magnifying the operation of Christs satisfaction, without our con-

concurrence, which Catholicks yet acknowledge to proceed from him) diſobey him, and leave him thereby the leſs ſatisfied with us? But this was *Luther*'s moſt acceptable way to fleſh and blood, to caſt all the burden on Chriſt, and leave nothing to themſelves, but the pleaſing liberty of ſin, which though it ſhould infinitely extend it ſelf, needs no other cure amongſt them, but only their barren faith.

§. 6. Again, Proteſtants are taught to believe, that to entreat Gods favour by the merits of Saints (as Catholicks do) is a great derogation from the merits of Chriſt. But why? Catholicks do not deny, but that the merits of Chriſt are of infinite value, and there is motive enough in them for God to beſtow all favour on us; yet ſeeing the Saints have merited of God, it is lawful alſo to entreat him by thoſe merits; and what he doth ſometimes do and not by miracle, is lawfull at any time to entreat him to do. Now he did bleſs the houſe of *Potiphar* for *Joſephs* ſake, therefore doubtleſs it was lawfull for *Potiphar* to entreat God to bleſs him for *Joſephs* ſake; and if ſo, then much more for the ſake of Saints in heaven, who are more in Gods favour, then *Joſeph* could be here in this life. Thus *Moſes* deſires God to aſſwage his wrath againſt the Iſraelites, ſaying, "Remember *Abraham*, "*Iſaac*, and *Iſrael* thy ſervants, *Exo.* 32. 13.

and

and for what ſhould he remember them but for the good works and ſervice they had done? and for that to ſpare their children.

Calvins ſhift in anſwer to this and the like places is trifling, when he ſaith that God is onely entreated to remember his Covenant with the Patriarchs, whereby he promiſed to bleſs their poſterity; for there is mention not onely of Gods Covenant, but of the righteouſneſs and merits of the Saints. *Solomon* prayes thus, *Pſal.* 131. 1. "Lord remember *David* and all his meek-"neſs, his afflictions, as the Proteſtants read it, which is all one for our preſent purpoſe, both being meritorious; and a little after he ſaith, "For thy ſervant *Davids* "ſake turn not away the face of thine a-"nointed; where God is invoked by the merits of *David*, who was dead and gone: and God likewiſe for *Davids* ſake did hear and proſper *Abia*, as the Scripture ſaith, "For *Davids* ſake did our Lord his God "give him a lamp in *Jeruſalem*, that he "might raiſe up his ſon after him, and eſta-"bliſh *Jeruſalem*, becauſe *David* had done "right in the eyes of the Lord, 3 *Kin.* 15. 4, 5. Much more is found in Scripture to this purpoſe. Nor can it be a derogation from the merits of Chriſt, whoſe value, as it is infinite in it ſelf, ſo it gives all the tincture to all the merits of all Saints, like the

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Elixar, which turns all into gold that it toucheth: and like the radiant Sun, enkindles all other celeſtial fires; yea ſo far is it from being a diſhonour to him, that it adds to him a great encreaſe of honour, by being able to raiſe his ſervants to ſuch a pitch of excellency, that they can merit favours both for themſelves and others.

§. 7. Again, Proteſtants are taught to believe, that it is an arrogant thing to think that a man may do more than he is commanded, (as Catholicks teach) whereas they think he cannot do ſo much. Yet what more plain in Scriptures? What more evident in reaſon? That we are commanded to give alms is true, but the proportion is not expreſt; let a man give ſo much daily, as that he may juſtly think he hath diſcharged his duty, and ſins not, though he gives no more, and then may he give more, and ſo do more then he is commanded. Suppoſe a man bound to faſt and pray in ſuch and ſuch a meaſure, which when he hath done he hath diſcharged the duty of a Chriſtian; yet when this is done, he may take ſome of the time wherein he may lawfully feed and recreate himſelf, and beſtow this alſo in faſting and prayer; doth not he in this doe more than he is commanded? I think no impartial man will ſay the contrary: Elſe there were no compaſs or latitude of goodneſs wherein men might move, excelling one

one another in degrees, yet the loweſt void of ſin: Elſe he that were not moſt good muſt be evil; there would be no *medium* betwixt ſin and excellency; And men that were deſirous to pleaſe God would abound in ſcruples that could never be ſatisfied; it being impoſſible in every mans condition to find out that indiviſible point of prayer, faſting, alms, and the like, beyond or ſhort of which he muſt be guilty of ſin.

Our Saviour ſaith, "There are Eu-"nuchs who have made themſelves Eu-"nuchs for the Kingdome of heaven, *Mat.* 19. 12. & 21. and this is more than any man is bound to, for he may marry if he will, and yet go to heaven. He ſaith again, "if thou wilt be perfect, go and ſell all "that thou haſt, and give it to the poor, "and thou ſhalt have treaſure in heaven. No man can reaſonably ſuppoſe this to be a command, for then all men were bound to obey it, and if not, then he that obeys it, doth more then he is commanded. And to think that this was a perſonal command to this man onely, (as many do) is ridiculous; our Saviour had ſpoke of the Commandements before, which when the young man ſaid he had obſerved, Chriſt gives him this counſel of perfection, and the Apoſtle immediately after affirmed, that they had obſerved it, in leaving all things to follow him. "Concerning Virgins (ſaith the A-

" I have no command, but I give counsel, 1 *Cor.* 7. 25. plainly distinguishing betwixt counsel and command; betwixt that we must do, and what we may do, betwixt well and better, " He that marries doth " well, but he that marrieth not doth bet- " ter, 1 *Cor.* 7. 38. and he that doth well, doth not sin, doth not break a Commandement; but he that doth better, doth more than not sin, doth more than he is commanded. And though it be harder indeed to do all that is commanded, than in some degrees to do more than is commanded, yet the highest degrees of acts of perfection and things uncommanded, are harder than the highest of things commanded; yet neither impossible by the grace of God, as the Apostle saith, " I am able to do all things " through him that enableth me, *Phil.* 4. 13. So that the doctrine of doing more than is commanded, is not so fraught with pride, as Protestants imagine.

Catholicks say, that God doth not require of us all the good that he enables us to do, as is proved; and this is the ground of works of supererogation, and doing more than is commanded: Protestants say, that God requires of us all that he enables us to do, yea and more, cōmanding things impossible, and then punishes us for not doing them, which is most tyrannical. Now if God doe not require all, but onely thus much, to do well,

well, then the doing better than well, is a ſtock which God of his great bounty gives us to improve for our ſelves in a higher meaſure, and to offer him liberalities, beyond the bond of duty. And what pride is it for man to acknowledge this ſweet providence of his Creator, and to praiſe his merciſull indulgence in not exacting ſo much as he might, but giving him a way and means to ſhew his voluntary and unexacted love to him? eſpecially believing that this divine favour (not to exact the uttermoſt of mans performance, and conſequently mans ability to preſent to God more perfect and excellent ſervice than he requires) is given through the merits of Chriſt.

§. 8. But above all, the Real preſence is the prodigy of opinions in the conceipt of Proteſtants, whoſe plainneſs in Scripture notwithſtanding leaves not where to adde to it with clearer proof; as appears by Chriſts words of inſtitution, *This is my body* ſo often repeated. *Mat.* 26. 26. *Mark* 14. 22. *Luke* 22. 19. They fight againſt it therefore with arguments drawn from the power of nature, and think, becauſe it exceeds the power of nature, therefore it cannot be. To whom it may be ſaid, as our Saviour ſaid of the *Jewes*, who thought that mens bodies in heaven were like their bodies here on earth, *ye erre, not knowing the Scriptures, nor the power of God*, *Mat.* 22. 29.

And why then do Proteſtants believe, that God was in the form of a man, a thing as impoſſible in nature, as for God and man together to be under the form of bread or wine. And becauſe they would make ſure work if they could, the former objection being in the opinion of many of them inſufficient, they ſay that it doth not onely exceed the power of nature, but of God alſo, in that it implies a contradiction; but this the moſt learned of them have never been able to prove, nor ever will: I hope they will all take *Luthers* judgement herein, whom they will not deny to be learned enough to diſcern a contradiction, and he ſaith, "What Scripture have they to "prove that theſe two Propoſitions be di-"rectly contrary? Chriſt ſitteth in heaven, "and Chriſt is in the Supper. The contra-"diction is in their carnal imagination, not "in faith, or the Word of God. (*Tom. "Wittemb.* 1557. *defenſ. verb. Cœnæ fol* 388.)

They alſo fright the people from this belief, by preſenting to them the uncomelineſs and inconveniences that may enſue; which objections are but raked out of the aſhes of the old Heathen and Hereticks, who made the like againſt Gods taking our fleſh upon him, as that it was undecent that God ſhould lie in a womans womb nine moneths, that he ſhould be circumciſed, whipt and ſpit upon, and finally ſuffer a moſt

moſt ſhameſull and painfull death. But ſeeing Proteſtants do believe, that Chriſt, when he was on earth, was ſubject to all humane infirmities except ſin, why ſhould his liableneſs to ſuch infirmities make them forbear to believe that he is in the Sacrament? But to acquit them of that trouble, they may take notice, that Chriſts body in the Sacrament is not ſubject to thoſe inconveniẽces that it was before his death, becauſe it is now a glorified body, and not ſubject to ſuffer any thing; For as the Sun ſhining on a dunghill is not defiled therewith, and as the Deity it ſelf is every where, & yet ſuffers no infection from the foulneſs of any place; So the body of Chriſt being immortal and impaſſable, cannot be defiled or hurt with the touch or impreſſion of any unclean or hurtfull thing more than a man can hurt or defile a Spirit; for of that nature are all glorified bodies, as the Apoſtle ſaith, *It is ſowen a natural body, it ſhall riſe a ſpiritual body*, 1 *Cor.* 15. 44. So that in this reſpect, Proteſtants have more reaſon to believe the real preſence of Chriſts body in the Sacrament, than that he once had a real body converſant here on earth.

But ſome of them again do acknowledge (as they ſay themſelves) the real preſence of Chriſts body in the Sacrament, and therein ſeem to be Catholicks, and pleaſe themſelves in ſeeming to be ſo, and think

we can deſire no more : but they doe but cozen both themſelves and us ; for when their Preſence is ſifted, we find no reality in it. They ſay that Chriſt is really preſent in the Sacrament, but not corporally or bodily : by which bodily they mean, either that his body it ſelf is not there , or that it is not there with the circumſtances and accidents of a body, as quantity and the like. If they mean the former, to wit, that he is really there, and yet his body is not there, I would fain know how this may be ; For a body to be really in any thing, muſt ſignifie to be bodily or in body there, or nothing. Therefore to ſay that Chriſt is really there, who is a body, and yet not there bodily, is the contradiction they ſpeak of, and is in their real preſence, not in the Catholicks ; For it is as much as if they ſhould ſay, his body is there, and it is not there. If by not bodily they mean not with the accidents of his body, as quantity figure, and the like, and that ſo Chriſt is not bodily in the Sacrament, but ſpiritually, that is, after the nature of a Spirit, then they agree with Catholicks, who ſay the ſame ; and in this ſenſe he may be, and is both corporally and ſpiritually preſent in the Sacrament. Now if by really they mean in regard of his Deity, which is every where, this is true, but is not the true meaning of really, for he is no more there in this ſenſe, than he is every where

where elſe, and ſo their confeſſion of a real preſence imports nothing diſtinctly, and is but a deluſiō. For Chriſt being a man as well as God, and the body of a man as well as the Godhead concurring to the making of his perſon, he that is whole Chriſt and unſeparated, cannot be ſaid to be any where really, unleſs he be there alſo bodily; and if his body be there, his body is by us received, and that not onely ſpiritually, that is, under the conditions of a Spirit, or ſpiritually, by receiving the grace of his holy Spirit into our ſpirits and ſouls; but alſo corporally, in regard of himſelf, who is a body, and in regard of us, who receive his body into our bodies; and this not by faith, but with faith, that is, not by an imaginary cōceipt that he is there, or that the benefits of his paſſion are conveyed to the receiver that thinks ſo, which is the Proteſtants faith in this caſe; but with faith, that is, faith and charity alſo abiding in our ſouls, without which though we do receive him truly and really, yet we do not receive him worthily and profitably.

But according to the Proteſtants way of receiving, it is impoſſible to receive him unworthily, which is contrary to the Scripture, and the common belief of all Chriſtians; for according to them, none receive him, but they that receive him worthily, faith being the means with them, which makes them receive him both really

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and worthily, which who ſo wants, doth not receive at all: ſo that every one that receives him really, receives worthily, and the reſt receive nothing but bread and wine, and ſo do not receive Chriſt unworthily, but onely bread and wine, at the moſt, unworthily, and how this ſhould make them properly guilty of the body and blood of our Lord, which they do not receive, and liable to damnation thereby, as the Apoſtle ſaith it doth, is beyond the reach of my apprehenſion.

Others coming yet nearer, ſay, that they believe the real and corporal preſence, but they doe not believe Tranſubſtantiation, they believe that Chriſt is truly there, but the manner (they ſay) is unknown and unexpreſſible. But they ought to know that men ought firmly to believe the manner of a myſtery revealed, when the ſame belongs to the ſubſtance of the myſtery, ſo that rejecting the manner, we reject alſo the ſubſtance of the myſtery. Now the myſtery in ſubſtance is, that the Body of Chriſt is preſent in the Sacrament in ſuch ſort, that the Prieſt (the Miniſter thereof,) ſhewing what ſeems bread, may truly ſay thereof in the perſon of Chriſt, *this is my body*. This ſuppoſed as the ſubſtance of the myſtery, I inſer that two Catholique Doctrines concerning the manner thereof, belong to the ſubſtance of this myſtery, and cannot be cal-

led in, queſtion without danger of misbelief. First, the real preſence of the whole body of Chriſt under the form of bread. Secondly, that ſin is done by Tranſubſtantiation, becauſe it cannot be done otherwiſe. Even as he that believes the myſtery of the Incarnation, the ſubſtance whereof is, that in Jeſus Chriſt the nature of God and the nature of man were ſo united, that God is truly man, and man God; he muſt neceſſarily believe that this union is not metaphorical and in affection onely, but true and real: Secondly, that this union is ſubſtantial, not accidental; Thirdly, that this union of natures is not by making one nature of both (as *Eutyches* taught) but hypoſtatical, whereby the nature of God and man is united in one perſon. This myſtery is high, ſubtile and incomprehenſible to flagging reaſon, yet muſt be believed, ſeeing it belongs to the ſubſtance of the myſtery, which could not be true. if it were not thus: ſo it is in the real preſence.

As for the novelty of the word, which ſome object, they have little reaſon to do ſo; knowing it is ſome hundreds of years older than the name Proteſtant; and for the thing, it is as ancient as our Saviours celebrating his laſt Supper. And had not Catholique Doctrine been oppoſed by Hereticks, perhaps the word had not yet been

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in uſe: no more had conſubſtantial, uſed in the *Nicene Creed*, had not *Arrius* denied the Son to be conſubſtantial, or of the ſame ſubſtance with the Father. For the Church doth, and may make fit words to explicate the truth of her Doctrine, as occaſion requires; wherein ſhe doth not change the Doctrine, but expreſſeth it more plainly or ſignificantly.

CHAP. XXII.

Of Communion in one kind.

§. 1. I Will inſtance in two particulars more, becauſe I know that Proteſtants do mightily check at them; the former is Communion in one kind; the later, Prayer in an unknown tongue. Concerning the former, Proteſtants are by their Miniſters inſtructed to believe, that in this matter, Catholicks are ſacrilegious againſt God, and injurious to men, robbing the Church of the precious blood of Chriſt, and giving the people a lame and half Sacrament, inſtead of one whole and entire. But to rectifie their underſtandings, they may be pleaſed to take notice, that the Catholick Church doth not count it in it ſelf unlawful to receive in both kinds, nor yet doth ſhe hold it neceſſary, but in its own nature indifferent; and ſo by conſequence de-

determinable to one or both kinds, according to the differences of perſons, times, and places, as ſhe in her wiſdome ſhall think fit. But Proteſtants think it abſolutely neceſſary for the Laity to receive in both kinds; firſt, becauſe it was ſo inſtituted; ſecondly, becauſe it was (as they think) ſo commanded. Theſe being the two hinges of this their opinion, we muſt here a while arreſt our conſiderations; wherein I ſhall ſhew, that there is no precept of receiving under both kinds, and that the inſtitution hath not the force of a precept.

§ 2. To begin with the inſtitution, we muſt know, that for a man to be bound to uſe any inſtitution of God, two things are required. Firſt, that the end of the inſtitution be neceſſary, and that it be neceſſary for every particular perſon to endeavour the attaining thereof: whence all men hold, that though the propagation of mankind by marriage, be an inſtitution of God, neceſſary for the continuation of the world; yet while there are enough that comply with that duty, to which mankind is in general bound, every particular perſon is not obliged to marry. Secondly, that if every particular perſon be bound to endeavour to attain the end of an inſtitution, that alſo the whole thing inſtituted be neceſſary for the attaining of that end; for if there

there be variety of means ordained, ſufficient for the attaining of that end, a man is not bound to uſe all that which is inſtituted, but it is ſufficient to uſe ſo much thereof, as will lead a man to that end. Whence all men again hold, that although God created and inſtituted variety of meats and drinks, for the maintenance of mans corporal life, yet no man is bound to uſe them all, but he diſchargeth his duty ſufficiently, if he uſe ſo much of any of them, as will ſuffice to arrive at that end, for which they were inſtituted, to wit, the maintenance of his corporal life: ſo that if a man can live of two or three ſorts of meat, he is not bound to uſe ten or twenty; and if he can live of meat without drink, he may without offence chuſe whether he will ever drink or no.

To apply this to our preſent purpoſe, it is apparent enough, that by the force of divine inſtitution onely, no man is bound to uſe Communion under both kinds. For though the end why Chriſt did inſtitute the Sacrament in both kinds be neceſſary, and all muſt endeavour the attaining thereunto, to wit, maintenance and increaſe in grace, which is the life of the ſoul; yet there are other means of Gods inſtitution alſo, by which we may attain to this end. Whence it is, that learned Divines hold, that though the Sacrament of the Euchariſt be neceſſa-

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ry *NECESSITATE PRÆCEPTI*, *by the neceſſity of precept*, yet it is not neceſſary *NECESSITATE MEDII*, as they ſpeak, that is, the uſe thereof is not ſuch a neceſſary means for the maintenance of ſpiritual life, but that a man wanting means of ſacred communion, may by other means preſerve himſelf in the ſtate of grace.

And though we ſhould ſuppoſe that actual Communion were a neceſſary means to preſerve ſpiritual life, yet Communion in one kind is abundantly ſufficient thereunto, as I ſhall preſently ſhew, and if ſo, by force of the inſtitution there is no more required. For we muſt know, that there is a great difference between an inſtitution and a precept of both kinds (if *Chriſt* gave any) doth bind, whether both kinds be neceſſary for the maintenance of mans ſoul in grace or no; but the inſtitution of both kinds doth not bind to the uſe, further than the thing inſtituted is neceſſary to the maintenance of the ſaid ſpiritual life; to which ſeeing one kind is ſufficient, the inſtitution of both kinds doth not oblige us to the uſe of both.

§. 3. Now that Communion in one kind is ſufficient, (Tranſubſtantiation being ſuppoſed) eaſily appears; in that the *Sacrament* in the ſole form of bread, (ſeeing it contains the author and fountain of life, whole and intire, according to body, ſoul, bloud, and his infinite perſon,) is abundant-

ly ſufficient for the refection of the Soul, yea no leſs then Communion under both kinds. For this one kind containeth in it no leſs than is contained in both, that is, whole *Chriſt*, God and man. His body is there by force of theſe words, *This is my body*, and by concomitance there is the bloud, the ſoul, the divinity, for there is the perſon of *Chriſt* alive, which implies all theſe particulars, it being impoſſible he ſhould be there otherwiſe; as S. *Paul* ſaith, *Chriſt riſing again from the dead, now dieth no more, death ſhall have no more dominion over him*, *Rom.* 6. 9. And to the receivers of *Chriſt* by eating only, he promiſeth the end of the *Sacrament*, which is life; *He that eateth me, he ſhall live by me*: *Joh.* 6. 58, 59. and to the ſole reception of him under the form of bread; *He that eateth this bread ſhall live for ever*. And this ſurely he would not have ſaid, if receiving in both kinds had been neceſſary.

§. 4. But becauſe *Proteſtants* deny *Tranſubſtantiation*, I will, without that ſuppoſition, prove, that to *receive in one kind is ſufficient*. Firſt becauſe that in one kind is contained the whole ſubſtance, eſſence, and parts of the Sacrament; and ſecondly becauſe it is not againſt any divine precept. As for the inſtitution, I have proved already, that it hath not the force of a precept.

Firſt in one kind alone is contained the whole ſubſtance and eſſence of the *Sacrament*; which

which are these four, *matter, word, signification, causality*. First there is the element or matter of the *Sacrament*, which is consecrated bread and manducation thereof: secondly, there is the *word* or form of speech, shewing the divine and supernatural purpose, whereto the element is consecrated, *This is my body*; and these two make a *Sacrament*, according to S. *Aug. Accedit verbum ad elementum, & fit Sacramentum.* Thirdly there is a sign or signification therein, and that three-fold: first of spiritual food, for the nourishment of the soul; secondly of union and conjunction between *Christ* and his *Church*, and between the faithfull, one with another, even as in the bread there is a mixture of flower and water, and in the flower of many grains together. Thirdly the death and passion of Christ is hereby signified; For as by the wine we have a motive to remember his bloud, shed and separated from his body; so by the bread we may conceive his body deprived of bloud, by the effusion thereof upon the cross: whereupon *Christ*, as S. *Paul* testifies, 1 *Cor.* 11. 24, 25. did after the consecration of each kind, particularly recommend the memory of his passion; as knowing, that in each of them alone, was a sufficient memorial thereof. Lastly there is a *causality*, that is, a working in the soul, the spiritual effects it signifies, as our *Saviour* saith, *He that*

eateth this bread ſhall live for ever. Joh. 6.59.

And if any object, that though there be all the eſſential parts of the *Sacrament* in one kind, yet there are not all the integral parts: I anſwer, that bread and wine are not two integral parts of the *Sacrament*, more than the ſeveral particles of the bread and wine are integral parts; and as the *Sacrament* is ſufficient, whether it be in a greater or leſs quantity of bread, or wine, ſo is it, whether it be in bread only or wine only, for our *Saviour* inſtituted the whole *Sacrament* both in bread and in wine, as two diſtinct intire matters thereof, not as integral parts thereof, and gave us leave to uſe or both, or either; as ſhall appear, in that he hath not obliged us by any precept to the uſe of both. And thus it appeareth, that the *Sacrament* in one kind is full, intire, and complete in ſubſtance, and that by participation thereof, prepared conſciences do receive the benefits of *Chriſts* death, and paſſion. Neither doth it hereupon follow, that becauſe the *Sacrament* is eſſentially and intirely contained under either kind, therefore the *Prieſt* receiving under both, receiveth two *Sacraments*, for being received both at once, they make but one, as being ordained to one refection, ſignifying one thing, and producing one effect; Even as ſix or ſeven diſhes of meat ſet upon a table do make but one dinner, whereas part thereof being ſerved

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one day, and part another, would make two. And the reaſon why *Prieſts* receive under both kinds is, becauſe they offer up a *Sacrifice*, repreſenting the *Sacrifice* of *Chriſt*, upon the Croſs, which were not perfectly repreſented, but by both kinds, wherefore alſo in this ſort was it prefigured in the Sacrifice of *Melchizedek*, offering bread and wine. It being thus proved that whole *Chriſt*, and the true eſſence and parts of the *Sacrament* are under either kind; it followeth, that in diſtributing it in one kind only, there is no irreverence offered to the *Sacrament*, it not being given (as *Proteſtants* think) half or maimed, but eſſentially and intirely whole: nor is any injury done to the people, by depriving them of any grace meet to ſalvation, ſeeing the very fountain of grace is no leſs received, under either kind, than under both. Nor is it the opinion of the greater part of *Catholique Divines*; that more grace is obtained by communicating in both kinds, than in one; yet if it were, this advantage might be eaſily ballanced by other means; as by the more frequent receiving in one kind, and by our obedience to the Church. Now by the premiſſes it is evident, that whether we reſpect the inſtitution of the *Sacrament*, or the nature thereof, no obligation or neceſſity ariſeth of receiving in both kinds. The only queſtion therefore remaining is, whether we

be bound thereunto by any expreſs Precept of our *Saviour*, or his *Apoſtles*.

Proteſtants believe we are, and for proof thereof, alledge theſe places: *Unleſs you eat the fleſh of the Son of Man, and drink his bloud, you ſhall not have life in you, Joh.* 6. 54. And, *taking the Chalice he gave thanks, and gave to them, ſaying, drink ye all of this, Mat.* 26. 27. Alſo, *in like manner the Chalice after he had ſupped, ſaying, this Chalice is the New Teſtament in my bloud, this do ye, as often as ye ſhall drink, in remembrance of me, 1 Cor.* 11. 25. But none of theſe places, rightly underſtood, nor any other, do prove, what the *Proteſtants* pretend to. Particularly, to the firſt of theſe places I anſwer, that ſeeing the *Proteſtants* do generally interpret this Chapter of S. *John*, not of receiving the *Sacrament* of the *Euchariſt*, but only of believing in Chriſt, it is no objection for them; but becauſe moſt *Catholique Divines* do interpret it of the *Bleſſed Sacrament*, it is an objection againſt us; to which therefore I further anſwer: Firſt, that all words of *Scripture*, that in their form ſeem to import a Precept, do not ſo indeed; as where our *Saviour* ſaith to his *Apoſtles*, that they ought to waſh one anothers feet, *Joh.* 13. 14. yet no man ever held it for a matter of neceſſity. But ſuppoſing for the preſent that it include a Precept, I further anſwer, that as we diſtinguiſh in the *Sacrament*, the ſubſtance and the manner,

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the ſubſtance being to receive *Chriſt*, the manner to receive him in both kinds, by formal eating and drinking; So the ſame diſtinction is to be made in our *Saviours* Precept about this *Sacrament*. For howſoever his words may ſound of the manner of receiving in both kinds, yet his intention is to command no more than the ſubſtance, to wit, that we really receive his body and bloud, which may be done under one kind.

The truth whereof will appear if we conſider, firſt the occaſion of the words objected, which was the incredulity of the *Capernaites*, whoſe doubt was not whether the *Sacrament* was to be given in one or both kinds, but (as *Proteſtants* ſtill doubt) whether he could give us his fleſh to eat. Secondly, the manner of his ſpeech, which was not by making mention of any kind at all in the ſaid words, but only of the things themſelves; for he doth not ſay, unleſs you eat the bread and drink the wine, you have no life, but, *unleſs you eat the fleſh, and drink the bloud*; both which are equally contained under either bread or wine; ſo that if a man receive the form of bread only, or of wine only, he doth therein both eat and drink the bloud and fleſh of *Chriſt*. And in other places of this Chapter, where he makes mention of one kind, it is of bread only, and not at all of wine: ſo that this

place

place is of no force, for the form of wine unleſs the body and bloud of *Chriſt* be ſeparated, and that receiving the form of bread, we receive the body only, and of wine the bloud only, which muſt ſuppoſe *Chriſt* ſtill dead, which is moſt impious, and impoſſible.

§. 5. And if any think; that becauſe it is ſaid, *unleſs you drink*, therefore *Chriſt* muſt be received under a form, that may be drunk as well as eaten, or elſe it is not drinking his bloud, but eating his bloud, as well as his body; I anſwer, it is called eating and drinking, not ſo much in regard of the action, as the ſubject; ſo that fleſh being the uſual ſubject of eating, when the *Sacrament* is called fleſh, the action is called eating; and bloud being the uſual ſubject of drinking, when there is mention of receiving the bloud, the action is called drinking; and we are not bound to receive him in a drinkable form, becauſe we are bid, to drink his bloud, but we may be ſaid to drink, becauſe we receive that which is in its nature drinkable, to wit, bloud, which we do, when we receive the body. And if this will not ſerve the turn, they may further argue againſt us, that if we ſwallow the Hoſt whole, we do not eat it, eating implying, chewing, more or leſs, and ſo do not fulfill the Precept of eating of fleſh. And we may argue in like manner againſt them, that if they do not take

take wine enough to make a draught, they do not drink, but onely taſte or ſip thereof, and therein alſo do not fulfill that which they think they are here commanded. But as *Proteſtants* (I ſuppoſe if the bread and wine ſhould be ſo mixed together in a Cup, that both might be drunk together, or elſe eaten with a ſpoon, or in the manner of a moiſt piece of paſte, or ſwallow it like a pill,) would believe that he receives in both kinds, and fulfills this (in his opinion) Precept of drinking the bloud. So the body and bloud being joyned together in either kind, to us that believe *Tranſubſtantiation*, we receive both, when we receive either kind, which act of receiving with relation to the fleſh may be called eating; to the bloud, drinking; yea though it ſhould be taken in ſuch a manner, as ſtrictly ſpeaking, ſhould be neither eating nor drinking.

I adde moreover, (with relation to them that do not believe *Tranſubſtantiation*,) that the conjunctive particle [*And*] doth frequently ſignifie disjunctively, that is, [*Or:*] For example, the *Apoſtle* ſaith, (*Acts* 3.6.) *Silver and gold have I none*, where it is manifeſt that the ſenſe is ſilver *or* gold I have none, for if he had had either, he had had no excuſe of want, for his not giving of alms. So alſo S. *Paul* ſpeaketh of this very *Sacrament*, 1 *Cor.* 11. 19. 27. *He that eateth and drinketh unworthily, eateth and drinketh judgement to himſelf;*

ſelf; which he interpreteth in the ſame Chapter, ſaying, *Whoſoever ſhall eat this bread, or drink this cup of our Lord unworthily.* In like manner thoſe words, *Except ye eat the fleſh, and drink the blood*, if they be taken for eating and drinking under the ſeveral forms of bread and wine, are to be underſtood diſjunctively, thus, *Except ye eat the fleſh, or drink the blood of the Son of man, you ſhall not have life in you.* Which diſjunctive ſenſe is proved to be the ſenſe intended in this place, becauſe elſe *Chriſt* ſhould contradict himſelf; for he promiſeth in this ſame Chapter life eternal to eating only, *He that eateth me, the ſame ſhall live by me*, and, *he that eateth this bread ſhall live for ever*; now if he require unto life eternal, eating and drinking both, under diſtinct forms and kinds, it is manifeſt he ſhould contradict himſelf: and becauſe this is impoſſible, we muſt neceſſarily interpret this place, with relation to the ſeveral forms of bread and wine, diſjunctively, thus, *unleſs you eat or drink.*

The ſecond text urged for Communion in both kinds, is, *Drink ye all of this, Mat.* 26. 27. which being rightly underſtood, will appear to be ſpoken, neither to all mankind, as to *Jews*, *Turks*, *Infidels*, as *Proteſtants* alſo acknowledge, nor yet to all the faithfull, but to all the *Apoſtles*, and to them all only: Which is manifeſt out of the Text it ſelf;

ſelf; for what one *Evangeliſt* ſaith was commanded to all, another relates to have been anſwerably performed by all, *They drank all thereof*, *Mark* 14. 23. But the ſecond *All* is reſtrained to all the *Apoſtles*, what reaſon then is there to extend the former words further then to all the *Apoſtles*? And the reaſon why *Chriſt* ſaid, *drink ye all of this*, and did not ſay eat yé all of this, was not, as *Proteſtants* vainly imagine, becauſe *Chriſt* fore-ſaw that ſome would deny the uſe of the Chalice to the Communicants, but that the firſt to whom our *Saviour* gave the cup, and ſo the reſt untill the laſt, were to know, that they were not to drink all, but were to leave ſo much, as might ſuffice for them or him that was to drink after, without new filling and conſecration. Which form of words, he uſed moſt plainly a little before the ſupper of the *Paſche*: for as S. *Luke* ſaith, *Luke* 22. 17. *Taking the chalice he gave thanks, and ſaid, take it, and divide it amongſt you*; whereas breaking the bread himſelf, and giving to every one his part, and not the whole to be divided amongſt them, there was no ſuch neceſſity of the ſaid words.

§. 6. As for the words of our *Saviour*, *do this in remembrance of me*, they do no wayes infer a precept of receiving in both kinds. Firſt becauſe our Saviour ſaid theſe words abſolutely only of the *Sacrament* in the form

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of bread, but in the form of wine onely conditionally, *do this, as oft as ye ſhall drink, in remembrance of me;* not commanding them to drink, but in caſe they did drink, (which was lawful & uſual in thoſe times, but not ſo now, as I ſhall ſhew by and by,) that then they ſhould do it in memory of *Chriſt*. So that this precept, *do this*, being the onely precept given by *Chriſt* to his *Church* concerning this matter, and given abſolutely of the form of bread, conditionally of the form of wine, there is no colour to accuſe the Church of doing againſt *Chriſts* precept, by communion under one kind only. S. *Auguſtine* ſaith, (*Epiſt.* 118.) that *our Lord did not appoint in what order the Sacrament of the Euchariſt was to be taken afterward, but left authority unto the Apoſtles to make ſuch appointments, by whom he was to diſpoſe and order his Churches.* But ſuppoſe *Chriſt* had ſpoken theſe imperative words, *do this*, after the giving of the cup, yet are they not to be underſtood with reſtriction to thoſe things that belong to the eſſence and ſubſtance of this action; for if we extend it further, to the accidentary circumſtances thereof, in which *Chriſt* did then inſtitute and give the *Sacrament*, many abſurdities will follow. For by this rule we muſt alwayes celebrate the *Euchariſt* after ſupper, and in unleavened bread, the receivers muſt take it into their hands, and the *Prieſt* muſt waſh the feet of thoſe to whom

whom he adminiſters it, with the like. Now ſeeing to bind men to theſe circumſtances of our *Saviours* action, is (in all mens judgements) very abſurd, we muſt not extend the precept, *do this*, to the ſaid, or the like circumſtances, but acknowledge that the precept includes onely the doing of that which pertains to the ſubſtance of the *Sacrament*, of which kind, communion in both kinds cannot be, it being alſo a circumſtance, the ſubſtance thereof being intire in one only kind, as hath been proved. So that the *Proteſtants* wrangling thus for the cup, do but fulfill in themſelves (though in a different ſenſe) the propheſie of *Eſaiah*, *ERIT CLAMOR IN PLATEIS SUPER VINO*; *there ſhall be crying for wine in the ſtreet*. *Eſay* 24. 11.

Thus it appears, that Communion in both kinds is not of the eſſence or integrity of the *Sacrament*, nor neceſſary by any divine precept; from whence it follows, that as a thing indifferent, it may be permitted or reſtrained, according as the wiſdome of the Church ſhall think fit. For the precinct of humane power ſtretcheth to things indifferent, and only to them. Things abſolutely commanded man cannot forbid, things abſolutely forbidden, man cannot command; and therefore the territory of humane legiſlative power, muſt be in things indifferent, or elſe there is none at all;

which is againſt Scripture, reaſon, and the moſt general belief and practiſe of mankind. The *Apoſtles* practiſed this power upon the *Gentiles*, by impoſing upon them a new law of abſtinence for a time, *from things offered to Idols, and blood, and that which is ſtrangled*, *Acts* 15. 29. which yet *Chriſt* himſelf never impoſed, but left it indifferent; whereas after the Apoſtles decree, it became neceſſary; whereas it is ſaid, that S. *Paul walked through Syria and Cilicia, confirming the Churches, commanding them to keep the precepts of the Apoſtles and Elders*, *Acts* 15. 41.

§. 7. Now the reaſons moving the *Church* to reſtrain communion to one kind, were many and weighty. Firſt to prevent thereby the occaſion of error; for whereas in the primitive *Church*, the uſe of one or one or both kinds was indifferently practiſed, as is apparent by the teſtimonies of antiquity, yea by the example of the *Apoſtles*, *Acts* 2. 42. and our *Saviour* himſelf, *Luke* 26. 30. yet when as the *Manichean heretiques* aroſe, *b* who abſtained from wine as a thing in it ſelf unlawfull to be drunk, and by conſequence abſtained from it alſo in the *Sacrament*, holy *Biſhops* did hereupon much commend the uſe of the chalice. But this error being extinguiſhed, and another ariſing *c* againſt the integrity

b See *Aug. lib. de hær. c.* 46. *Leo Serm.* 4. *de Quadrag.*

c *Æn. Silv. hiſt. Bohem. cap.* 35.

grity of *Christ* under either kind, as also avouching the absolute necessity of both, the *Church* of God began hereupon more universally to practise communion under one kind; and withall, in declaration of the truth, and for prevention of Schisme, did absolutely decree the lawfulness thereof, with prohibition to the contrary. So in more antient times when the *Ebionites* taught unleavened bread to be necessary in consecration of the *Eucharist*, the *Church* commanded the consecration thereof to be made in leavened bread; And when the heretique *Nestorius* denied our *Blessed Lady* to be the mother of God, and only to be called the mother of *Christ*, the *Church* condemned him, and commanded that she should be called the Mother of God. And the *Church* hath ever found this the most effectual means, for the confutation and exterpation of heresie, namely, by contrary decrees and practice to declare and publish the truth.

A second reason moving the *Church* to forbid the use of the cup, was the deserved reverence due to the highest *Sacrament*; in consideration whereof, the *Holy Fathers*, did appoint most diligent care to be used; lest any little particle of the Host, or drop of the Chalice should fall to the ground. Now the multitude of Christians in later ages being very great, and the negligence of many in sacred things as great through the coldness

of their zeal and devotion, it could not morally be poſſible, but that frequent ſpilling of the bloud would happen, if the Chalice were to be given ordinarily to the people, of which prophanation there hath been over frequent experience. *Æneas Silvius Ep* 13. *de errore Bohem. & Narrat. de Bohem. ad Conc. Baſil.*

CHAP. XXIII.

Of the Liturgie and private prayers for the ignorant in an unknown tongue.

§. 1. PRayer *in an unknown tongue* hath two branches, one concerning publique prayer in a tongue, which the people that are preſent do not underſtand; the other private prayer, in a tongue, which the party praying doth not underſtand; both which *Proteſtants* think abſurd in reaſon, and contrary to Scripture; but *Catholikes* believe truly that they are neither. For maintenance whereof, let us conſider the meaning of S. *Paul* (1 *Cor. ch.* 14.) the place by them violently, but impertinently objected againſt us.

We muſt then know, that as the gift of tongues was given to the Apoſtles by the *Holy Spirit*, when he in the ſhape of tongues deſcended upon them; ſo the ſame gift, with divers other, was continued amongſt the

the Christians for some time after. This gift, amongst the other, they did exercise in their publique Church-meetings, where they assembled, for the benefit and education of the hearers, speaking some extemporary prayer, or other holy discourse, both for matter and language, as the Spirit gave them utterance, with great affection and elevation of the mind towards God. Yea the language many times was such, as no man present understood, as is intimated *verse* 2. *for he that speaketh in an unknown tongue*, &c. *no man understands him*; no nor many times did the speaker understand himself; for the gift of tongues, and the gift of interpretation of tongues were two distinct gifts, as we see in the 12 *ch.* and did not alwayes meet together, as we may gather from the 13. *verse* of this *chapter*, where the Apostle exhorts him that speaketh in an unknown tongue, to *pray that he may interpret*, which was a sign that ordinarily they could not; and by *verse* 14. where he saith, *If I pray in a tongue, my spirit prayeth, but my understanding is unfruitfull*; now this must be meant of a tongue, which he himself did not understand, otherwise his own understanding could not be unfruitfull. And thus also doth S. *Augustine* (*de Genes. ad lit. lib.* 12. *cap.* 8, 9.) and other Fathers interpret S. *Paul*.

By this it is manifest that the *Apostle* doth not here reprove the practise of the *Church*

of Rome, in her Latine *Liturgie* directly, ſeeing this here reproved, and that, are extremely different. Therefore ours can be only ſo far reprovable, as it agrees with the other in the reaſons for which it was reproved, which are want of interpretation, and thereby want of edification to the auditors, and of ſufficient warrant to the unlearned, through want of underſtanding of what was ſaid, to ſay thereto *Amen*. Now ſeeing ours doth not agree with that, in any of theſe, it is therefore irreproveable. Yet if it ſhould agree with that in any of theſe, it ſhould not notwithſtanding be unlawfull; becauſe they differ in the main and principal part, the end; for theſe Church-meetings were intended for the inſtruction and edification of the auditors, therefore it was fit the exerciſes thereof ſhould be in a tongue which they that were to be inſtructed, underſtood; but the publike *Liturgie* of the *Church* was inſtituted for the ſervice and praiſe of God, and therefore may be, without unlawfulneſs, in any tongue that he underſtands, to whom it is dedicated.

The truth of all this will appear, if we conſider the differences between that caſe and ours. The languages then ſpoken were utterly unknown many times to any man there preſent, even to the ſpeaker himſelf; but the *Liturgie* of the *Church* is in a language or languages known to very many, as the

the *Latin* in the *Latin Church* to all Scholars, to moſt Gentlemen, and youths bred in Grammar Schools, and in ſome countries to moſt Mechanicks; it cannot therefore abſolutely be ſaid to be an unknown tongue. And though it cannot be proved unlawfull to have the *Liturgy* in a tongue abſolutely unknown, yet where the *Latin* tongue hath been unknown to all or moſt of the better ſort, the *Church* hath diſpenſed with the uſe thereof; as appears by the diſpenſation of Pope *Paul* 5. to turn the *Liturgy* of the *Maſs* into the vulgar language of *China*, and to uſe the ſame until the Latin tongue grew more known and familiar, in that country. Moreover the prayers and other ſpiritual exerciſes which S. *Paul* ſpeaks againſt, were extemporal, made in publike meetings, according to the preſent inſpired devotion of the ſpeaker; So that the unlearned hearer, or he that ſupplied his place, the Clark, except he underſtood the language, and conſequently the matter, could not prudently ſay *Amen* to it, ſeeing he knew not whether the thing that was ſpoken, were good and lawfull or no. But the *Liturgie* and Service of the Church hath ſet offices for every day, approved by the *Church*, and therefore from hence a man may be confidently aſſured that it is good and lawfull, and therefore he may boldly ſay *Amen*. Beſides there are means applied to the ignorant

rant multitude, by which they are, or may be (if they uſe diligence therein) made to underſtand the publike Prayers of the *Church*; namely *Sermons*, *Exhortations*, *Catechiſmes*, *private inſtructions*, *Manuals* and *Primers* in vulgar languages, where the Prayers uſed in the *Church* are found: So that the ordinary and common paſſages of the publike Service may be, and are eaſily underſtood even by women and children, and they may underſtandingly ſay *Amen*. Therefore as the *Apoſtle* did allow of an unknown tongue in the exerciſes of the *Corinthians*, provided there were ſome to interpret it; ſo the Service in Latin is very allowable even under this notion, while there are the aforeſaid means uſed for the interpretation thereof.

And the Congregation is edified as the *Apoſtle* appoints it ſhould be, by the things that are done and ſaid in the *Church*, while the people have but a general underſtanding of the ſeveral paſſages thereof. And if they were in a vulgar language, the difference for matter of underſtanding would be but in a little more or leſs; for that every woman, boy, and girl in a *Church*, ſhould be able to underſtand word by word the *Liturgie* thereof, be it in what language it will, is morally impoſſible: ſeeing there are great ſtore of words in every tongue in common uſe amongſt the better ſort, which common

mon people do not understand. And suppose this might be avoided in those parts of the *Liturgie*, which are composed by the *Church*, by making choice of the most vulgar words that might be found, yet it is impossible to be so in that; which makes the greatest part of the *Liturgie*, to wit, the Scripture. And if yet all the words of the Scripture could be bowed to their understanding, for the Grammatical signification thereof, yet without all peradventure, the sense, (which is the chief thing to be understood, and for which only the language doth serve, by reason of the innumerable figurative speeches therein) is altogether impossible. For example, let any unlearned *Englishman* say, whether these following places in *English*, for so much as concerns the full sense thereof, be not all one to him, as if they were in *Hebrew*. I will set them down according to the *English Protestant* translation, and their number of the Psalms. *Moab is my washpot, over Edom will I cast out my shoe*, Psal. 60 8. Also this, *Though ye have lien among the pots, yet shall ye be as the wings of a dove covered with silver, and her feathers with yellow gold*, Psal. 68. v. 13. And this in the same Psal. v. 30. *Rebuke the company of spearmen*; or as it is in the margent, *the beasts of the reeds, and the multitude of the bulls with the calves of the people, &c.* Also this as it is in the *Service book*; *Or ever your pots be made hot with thorns, so let indigna-*

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tion vex him even as a thing that is raw, *Pſal.* 58. 8. Therefore when the *Proteſtants* read theſe and the like unintelligible places of Scripture to the unlearned people without interpreting them, their end in reading being only the inſtruction of the people, they truly fall into that error, of which they untruly accuſe us, of ſpeaking in the *Church* without the edification of the people. So have many of them alone in their Sermons alſo, ſpeaking Latin, or ſome other more unknown tongue, without interpreting it.

Moreover, the end of the Church-meetings here ſpoken of by the Apoſtle, was to inſtruct the ignorant, and convert the infidels, as may be gathered out of the 23. and 24. *verſes*. But the driſt of the *Church* in appointing *Liturgies*, and ſet forms of publike prayer, and readings in the *Maſs*, was not for the peoples inſtruction, though that as I have ſhewed be not neglected, but for other reaſons: as firſt, that by this publike ſervice, a continual daily tribute or homage of prayer and thankſgiving might be publiquely offered and payed unto God by his *Prieſts*: Secondly, that *Chriſtians* by their perſonal aſſiſtance at this publike Service, might profeſs and exerciſe exterior acts of Religion common with the whole *Church*, repreſented by the *Syntaxis* or eccleſiaſtical meeting of every Chriſtian Pariſh. Finally, that every *Chriſtian* by his preſence yielding conſent unto

unto the publike prayers, praiſes and thankſgiving of the *Church*, might participate of the graces, benefits, and fruits, which the *Church* doth ordinarily obtain by her *Liturgies*, and publike oblations. Now for theſe ends there is no need that every one ſhould underſtand word by word the prayers that are ſaid in the publike Liturgy, but it ſufficeth that the *Church* in general, and in particular, Paſtors and Eccleſiaſtical perſons dedicated ta the Miniſteries of the *Church*, have particular notice of all the prayers that are ſaid, and that all may be taught, and inſtructed in particular, if they deſire it, and will be diligent therein.

But *Proteſtants* are more eaſily led into this error, of believing, that the *Church* Service muſt be ſaid in the vulgar tongue, becauſe they conceive the principal intent thereof with us, is, as it is with them, for the inſtruction of the people. For with them they do not uſually read the *Church Prayers*, unleſs there be company to hear, nor is there any receiving of their Communion, unleſs there be a number of people to communicate; But in the *Catholike Church* it is not ſo; for with us the *Office* of the *Church* is ſaid, though there ſhould be no people preſent, for it is the *Prieſts* Office, and not the peoples; and the daily *Sacrifice* is offered though there be no people preſent; theſe are done to the ſervice and honour

nour of God, and for the benefit of the people too, (though not for their inſtruction,) and they are bound to be preſent at *Maſs* only upon *Sundaies* and other *Holydaies*, yet may be preſent at any other time, and are preſent more frequently and numerouſly than the *Proteſtants* are at their Service or Sermons: and for the ſubſtance of things done or ſaid, underſtand much more. And all women and children in their anſwers to the *Prieſt* are as ready (if not more) than ever they were in the uſe of the *Liturgie* of *England*. And while they underſtand the general purport of that which is ſaid, though they cannot apply every Latin word to its proper ſignification in the vulgar, yet I ſuppoſe their underſtandings are more edified, then theirs that know the ſignification of moſt of the words, but not a jot of the inward ſenſe and meaning thereof, as happens to the unlearned *Proteſtants*, while they hear moſt parts of the Scripture read in the vulgar tongue.

Moreover moſt certain it is, that the preſent cuſtome of the *Roman Church*, to have their *Liturgie* in a tongue not vulgar, is agreeable to the cuſtome of the *Church* in all ages, and alſo of all *Churches* now in the world, bearing the name of *Chriſtian*, (though oppoſite to the *Roman*) only thoſe of the pretended Reformation excepted: which conſtant concurrence is a great ſigne that the

the ſame is very conſorm unto reaſon, and not any where forbidden in the Word of God. The Scripture was not read in any language but Greek over all the *Churches* of the *Eaſt*, as S. *Jerom* (*præfat. in Paralip.*) witneſſeth. Alſo the *Greek Liturgie* of Saint *Baſil* was uſed in all the *Churches* of the *Eaſt*, yet the Grecian was not the vulgar language of all the countries of the Eaſt, as is apparent by many teſtimonies, particularly of the *b Cappadocians*, *c Meſopotamians*, *d Galathians*, *e Lycaonians*, *f Egyptians*, *Syrians*: yea that all theſe Countries, and moſt of the Orient, had their proper language diſtinct from the Greek, is manifeſt out of *Acts* 2. where divers nations of the Eaſt being aſſembled in *Jeruſalem* at *Penteceſt*, and hearing the Apoſtles ſpeak with tongues, ſaid, *How hear we every man in our own tongue wherein we were born?* *Acts* 2. 8. No leſs manifeſt is it that the Latin *Liturgie* was common anciently to all thoſe of the Weſtern parts, yea even in *Africk*, as appears by teſtimonies of S. *Auguſtine* (*Epiſt.* 57. *de doct. Chriſt. l.* 2. *c.* 12. *in Pſal.* 123. *& in Expoſit. Ep. ad. Rom. & Ep.* 173.) Yet was not the Latin the vulgar language of all the

b *Baſil de Spir. Sancto. c.* 19.
c d *Hieron. in Proœm.* 2. *lib. com. ad Galat. & Act. Apoſt. c.* 1. *v.* 10, 11
e *Theodor. in hiſt. SS. Patrũ, hiſt.* 13.
f *Hieron. de Script. Eccl. in Anton.*

nations of the Weſt, but every one had his own diſtinct, as now they have, and particularly in *England* the Britiſh language was then in uſe. Nor yet was the Latin language vulgarly known in all theſe nations, though underſtood by the better ſort, as it is this day; and in all likelihood more generally known now than then, in as much as the ſtudy of Arts and Sciences; and communion in Religion, are fitter means to ſpread a language, than the ſword of a Conqueror. So that it is manifeſt that the *Chriſtian Church* did never judge it requiſite, that the publike *Liturgie* ſhould be turned into the mother tongue of every nation, nor neceſſary that it ſhould be preſently underſtood word by word by every one of the vulgar aſſiſtants; neither doth the end of the publike Service require it: As for thoſe Sects that uſe no Liturgy at all, but in their Church-meetings do only make an extempo:al prayer before and after Sermon, (as the cuſtom is now for the moſt part in *England*) that the people may pray with them they do as they ought in uſing the vulgar tongue; and *Catholikes* (if they uſed ſuch exerciſe) no doubt would do it in like manner.

§. 2. As for the comfort and more plentiful edification of the underſtanding which ſome few want, in that they do not ſo perfectly underſtand all the particulars of divine Service, it may by other means abundantly

dantly be ſupplied, without turning the publike *Liturgie* into innumerable vulgar languages, which would bring great confuſion into the *Chriſtian Church*. For firſt the *Church* could not be able to judge of the *Liturgie* of every country, when differences aroſe about the tranſlation thereof, and ſo divers errors and hereſies might creep into particular countries, and the whole *Church* never able to take notice thereof. Secondly, particular countries could not be certain that they had the parts of the Scripture uſed in the Liturgy truly tranſlated; for they have no other aſſured proof thereof, than the Churches approbation; nor can ſhe approve what ſhe her ſelf doth not underſtand. Thirdly, if there were as many tranſlations of the *Liturgie*, as there be ſeveral languages in the world, it could not be avoided, but that ſome would in many places be ridiculous, incongruous, and full of miſtaking, to the great prejudice of ſouls, eſpecially in languages that have no great extent, nor many learned men that naturally ſpeak them. Fourthly, the *Liturgie* muſt of neceſſity be often changed, together with the language, which doth much alter in every age, as is very well known. Fifthly, in the ſame country, by reaſon of different dialects, ſome provinces underſtand not one another, and in the Iſland of *Japonia* (as ſome write) there is one language for men, another for women;

one language for Gentlemen, another for ruſticks: into what language then ſhould the *Liturgie* of *Japonia* be tranſlated? So that it is cleer, that the inconveniences of divine Service tranſlated in all vulgar languages, are inſuperable, the commodity is but to the moſt ignorant part, and that but in part, and to be recompenſed by other means, and is ſo, by prayer books and other inſtructions, in abundance in the vulgar tongue; In ſo much that I dare boldly ſay, (for I have been an eye-witneſs) that in the cities of *Paris* and *Rome* there is five times as much preaching, and ten times as much catechiſing of youth and ignorant people, as is in *London*; ſo that blindneſs and ignorance of *Catholikes*, is ignorantly and blindly objected. Laſtly we cannot imagine that if *S. Paul* had intended, that which the *Proteſtants* labour to enforce out of the abovenamed *chapter* to the *Corinthians*, that both he and his fellow *Apoſtles* would have practiſed the contrary at the writing thereof, and all their lives after; for we do not find that they or any after them did uſe any *Liturgie*, but in one of the learned languages, which though they were vulgar to ſome people in thoſe times, yet but to a ſmall part, in compariſon of all the nations of the world, amongſt whom they celebrated *Maſs*.

§. 3. As for *private Prayer*, the *Catholike Church*

Church permits all men, whether out of the Churches, or in them, to pray in what language they please; yea the *Pater*, the *Ave*, and the *Creed*, are commanded by divers *Councils* to be learned in the vulgar tongue; and divers books of prayers in the vulgar tongue are published and used in all *Catholike Countries*. Yet those *Catholikes* that do pray or sing *Psalms* in Latin, which they do not understand, either by choice or obligation, are not to be condemned. For either they understand the prayer in the whole mass thereof, as the *PATER NOSTER*, for example, though they know not perhaps whether *PATER* signifie *our*, and *NOSTER father*, or the contrary, yet saying this prayer with due devotion, and knowing that it is our Lords *prayer*, which they can very well repeat in their mother tongue, no man I suppose can be so absurd to think this prayer is not acceptable to God, though the pious thoughts be not measured geometrically to the words. Or they understand only more generally, that such or such a prayer or Psalm, for example, *MISERERE*, is a Psalm full of penitent affections, and this they say with much inward sorrow and contrition for their sinnes; and who can deny that this pious affection is pleasing to God, though the thoughts and words do not mathematically correspond the one to the other: I am sure the *Apostle*

approved the like, ſaying in the 17. *verſe* of the forementioned *chapter*, *Thou verily giveſt thanks well*; And to conclude, he doth abſolutely allow it, in the 28. *verſe* ſaying, *But if there be no interpreter let him keep ſilence in the Church, and let him ſpeak to God and himſelf.* And in this matter, as well as the reſt, the *Proteſtants* alſo may keep ſilence, unleſſe they could ſpeak more to the purpoſe.

§. 4. Theſe points and all other I examined with diligence, and found that *Proteſtants* ordinarily did not truly apprehend many of the *Catholike doctrines*, nor juſtly oppoſe any of them. But I have only touched theſe few particulars, to let the unlearned *Proteſtant Reader* ſee, that the *Catholike doctrines* are not ſuch monſtruous things, as they ordinarily conceive them, but rather that it is monſtrous in them not to believe them. And to awaken the further diligence of all *Proteſtants* to ſearch into the truth of all points, ſo far as they are able either by themſelves or others, (if they will not at the firſt caſt themſelves upon the infallibility of the Church, which I conceive I have ſufficiently proved in the former part of this *Treatiſe*, and is the ſhorteſt and ſureſt way) and to read the books of *Catholikes* ſet forth to this purpoſe; and not to exerciſe an implicite faith to the *Proteſtant Religion*, and even againſt the rule of it, to their hurt, ſeeing

ſeeing they will not yet do it to the *Catholike Religion*, to their advantage: In which *Catholike books* they ſhall find all the Pleas for *Proteſtancy*, all their objections againſt *Catholike doctrines* anſwered, with that learning and ſolidity, with that cleerneſs and fulneſs, that were not faith alſo required (which is the gift of God only) to the apprehenſion of thoſe things, which the Church teaches, it were impoſſible (in my judgement) impoſſible (I ſay) that any reaſonable man ſhould continue (in his judgement) a *Proteſtant.*

Yet many there are I fear, who though they be in belief and judgement *Catholikes*, yet in outward profeſſion are *Proteſtants*. Who like the inferiour ſpheres, which are moved one way by the *PRIMUM MOBILE*, and a contrary way by their own peculiar motion; So they are moved to believe the *Catholique verities* by the influence of God upon their ſouls, but to remain in the *Proteſtant Communion* by the private inſtigations of fleſh and bloud; Who wanting the ſeaſoning of Charity, do warp and ſhrink from that, to which their judgement hath joyned them; Whoſe faith like bullion though it be good metall in it ſelf, yet wanting the ſtamp of *Catholique Communion* and obedience, is not currant in the Kingdome of heaven, nor will ſerve in their journey to defray them thither. But they (according

ing to the condition of all weak minds) accounting the preſent evil (as loſs of goods, friends, and the like) the moſt intolerable, deſire to avoid that, and put to adventure the enſuing: And ſo while they *ſail* through the troubleſome *Sea* of this life, unskilfull of *fleerage* in a ſtorm, do ſtrike and *ſplit* their ſouls upon the *flats* of fear, and *rocks* of preſumption: forgetfull of that dreadfull threatning of our Saviour, *He that ſhall deny me before men, ſhall be denyed befor the Angels of God.* Luc. 12. 9.

Now to the diligence of examination before mentioned, for thoſe that are not yet convinced in their judgements, a *Proteſtant* is bound by *Chillingworth*'s own rule; who (though he ſay that for as much as there is no infallible guide, and that therefore a man muſt follow the choice of his own reaſon in what he doth believe, and that God will be contented with that, be it more or leſs, true or falſe, being as much as a he can attain to, yet) addes withall, that a man muſt imploy his uttermoſt endeavours to the finding out of the truth. And who is it amongſt the *Proteſtants* that hath done that? Who hath ſpent all his ſpare time, much leſs, who hath ſpared all the time he could to this enquiry? I think no *Proteſtants* conſcience can acquit him in this caſe; and if not, he muſt not think to quiet himſelf by ſaying, that to the beſt of his underſtanding

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the *Proteſtant Religion* ſeems true, if he have not imployed all his endeavours to find whether it be ſo or no, which cannot be, unleſs (with King *Philip* of *Macedon*, he keep one ear for the party accuſed) he equally hear both ſides.

Wherefore deveſting themſelves of all prejudice and prepoſſeſſed opinions, like white paper, where there is nothing written, let them addreſs themſelves with all their ſpare time, yea they ought to make ſpare time, rather than to want it, to a ſad and ſerious conſideration of the great buſineſs of *Religion*, the truth whereof who ſo gains though with the loſs of all temporal felicity, doth highly improve his eſtate, conſidering that, as our Saviour ſaith, *What will it profit a man to gain the whole world, and to loſe his own ſoul?* *Mat.* 16. 16. And let no man defer this moſt important affair, and put it off to the later end of his life, (which how ſoon it will happen, the youngeſt know not;) as if the Kingdom of heaven were like a Market, cheapeſt at the later end of the day; or that becauſe nature hath placed the ſeat of his memory in the hindermoſt part of his head, therefore he may defer the remembrance of God, and of coming to him by the path of true *Religion*, to the hindermoſt part of his life. But as God himſelf ſaith, *while it is called to day, harden not your hearts,* *Pſal.* 94. 8. leſt his delay pull upon himſelf

himſelf the forſaking of God, and ſteel his forehead to the perpetual refuſal of his merciful invitation, and ſo he (and eſpecially the City of *London*, which hath been purpled with the bloud of ſo many Martyrs) hear the complaint and curſe of our Saviour ſounding in his eare, *O Jeruſalem, Jeruſalem, which killeſt the Prophets, and ſtoneſt them that are ſent to thee; how often would I have gathered thy children as the hen gathereth her chickens under her wings, and you would not! behold your habitation ſhall be left unto you deſolate*, Mat. 23. 37.

CHAP. XXIV.

Of the fooliſh, deceitfull and abſurd proceedings and behaviour of Proteſtants *in matter of Religion; And of the vanity and injuſtice of their pretext of conſcience for their ſeparation from the Roman* Church.

§. 1. HE that will apply himſelf to this inqueſt, as I have done, ſhall find that the objections of *Proteſtants* againſt *Catholike Doctrines* are very weak and ſleight, they are but paper-pellets, and make more noiſe than hurt; the works alſo that they raiſe for their own defence are as weak and eaſily diſmantled. I found that their objections were anſwered again and again, which a later writer would take no notice of,

of, but retrive the firſt argument and urge them as freſh as if they had never been urged before, or at leaſt had never been anſwered; forgetting to make reply to the *Catholike Anſwers*, which was indeed becauſe they could not do it. And in their writings I found much abuſe of all Authors, even from the *Bible* it ſelf to the Authors of lateſt times, either miſalledging the words, or miſconſtruing the meaning, or urging that for their purpoſe, which was indeed to no purpoſe.

§. 2. Particularly for their miſtranſlating of *Scripture*, (wherein they grievouſly accuſe one another, as I ſhewed before) I will alledge two or three places (of a great many) for a taſt, wherein their unfaithfulneſs is apparent; as firſt that notable depravation of their Maſter *Luther*, which I have mentioned before, in adding the word [*only*] where the Apoſtle ſaith, that *a man is juſtified by faith without the works of the Law*, *Rom.* 3. 28. Alſo where the Apoſtle ſaith, *give diligence by good works to make your calling and election ſure*, 2 Pet. 1. 10. the Engliſh *Bibles* leave out theſe words, *by good works*, and yet *Beza* in his notes upon the place acknowledges theſe words to be in almoſt all the antient Greek Copies. Alſo in the ſame *Chapter* and fifteenth *Verſe*, theſe words are read according to the Original, *I will do my diligence alſo, you to have often after my deceaſe, that*

that you may have a remembrance of theſe things: ſhewing thereby that he would pray for them after he was dead; as S. *Chryſoſtome* expounds it, ſaying, *Rejoyce ever (you bleſſed Apoſtles) in our Lord, without intermiſſion pray for us, fulfill your promiſes; for O bleſſed* Peter *thou cryeſt out ſpeaking thus, I will do my diligence after my coming to make mention of you.* Now the *Engliſh* Bibles read this place thus, *Moreover, I will endeavour that you may be able after my deceaſe, to have theſe things alwayes in remembrance*, corrupting the ſenſe, and making it ſignifie onely that he would indeavour that they ſhould remember thoſe things, when he was dead; whereas he ſaith, that he would indeavour after he was dead, that they ſhould remember thoſe things; and thereby it proves that he prayed for them after he was dead; a Doctrine which many *Proteſtants* will not allow. Alſo in 1 *Cor.* 11. 27. where the Apoſtle ſaith, *whoſoever ſhall eat this bread, or drink the cup of the Lord unworthily, ſhall be guilty of the body and blood of the Lord*, the Engliſh tranſlates it thus, *whoſoever ſhall eat this bread, and drink the cup of the Lord unworthily*, putting *and* for *or*, thereby making the *Apoſtle* ſpeak of the receiving of the bread and wine unworthily in an united ſenſe, whereas he ſpeaks of them in a divided ſenſe.

Thus in very many places do they deal with

with the *Scripture*, like the *Elephant* when he goes to drink, who troubles the cleer water with his feet, becauſe he will not ſee the deformity of his face; So they trouble and defile the ſenſe of *Scripture* either in words or expoſition, becauſe they would not ſee the deformity of their errors. Many falſifications alſo and corruptions of *Catholike Authors*, by the *Proteſtant writers*, I have met with; as where they ſpeaking ſomething by way of ſuppoſition, they alledge them, as if they ſpeak it poſitively and abſolutely; where they bring the objections of *Heretikes*, they alledge them as ſpeaking the words in their own names; where they relate with reprehenſion the ſayings of wicked men, they alledge them as ſaying thoſe words themſelves; which is, as if they ſhould charge S. *Matthew* himſelf with the words of the *Phariſees* againſt our Saviour, *Behold a glutton and a drinker of wine*, *Mat.* 11. 19. But I will not be particular in this matter, becauſe many that have been guilty in this caſe, have been called to a ſtrict account by their *Catholike Anſwerers*.

And when they are preſſed by *Catholikes* with plain and direct proofs, O what ſerpentine wriglings and windings, to eſcape the aſſaulters, do they make! O what perverſe, ridiculous and contradictory anſwers and evaſions do ſome of them make! in which they do at once ſhew both much wit,

and much folly; for fools could not ſpeak as they do; and wiſe men would not. In ſo much that Biſhop *a Uſher Primate* of *Armagh*, a very learned man, to avoid the confeſſion of *Chriſts* deſcent into hell, according to the Article of the *Creed*, in the plain ſenſe thereof, doth ſo turn it and wind it, that he makes the ſenſe of the words, *He deſcended into hell*, to be, *He aſcended into heaven:* to ſuch pitifull refuges doth the weakneſs of a bad cauſe drive them. And thus they that have the moſt learning amongſt them, being by unhappy accident bred up in an erroneous *Religion*, and thereby preſuming it to be true, do bend all the endeavours of their learning to the maintenance of their errors, and the obſcuring of the truth; which learning, if it were directed to the right end, might by juſt title claim a place in the firſt file of deſert: even like a torch which turned downward is extinguiſhed with that wax, which held upward would make it bright and glorious. But though their learning were a hundred times doubled, yet as *Aaron's* ſerpent devoured the *Magicians* ſerpents, *Exod.* 7. 12. ſo the wiſdome of God, which is in his Church, will confound the ſenſual wiſdome of all her oppoſers; ſeeing there *is no wiſdom, nor prudence, nor counſel againſt God*, Prov. 21. 30.

a *Anſwer to a Jeſuites challenge, Chapt. of* limb. Patrum.

§. 3. I

§. 3. I further observed that the arguments of *Protestants* for themselves were very fallacious, most frequently in that which the *Logicians* call *FALLACIA CONSEQUENTIÆ*, which is when the consequence is not justly inferred; for example, they argue thus, the *Sacrament* is called the figure of *Christs* body, therefore it is not his true and real body; which is a false consequence, for it may be both; even as *Christ* is called *a figure of the substance of his Father*, *Heb.* 1. 3. and yet is also the same substance. *Christ* saith, *come unto me*, therefore we may go to no body else, which is false; for we may go to him and others also. The *Apostle* saith, that *we are justified by faith*, therefore say they not by works; whereas we are justified by both. We must confess our sins to God, therefore not to a *Priest*, whereas we must do both: *Christ* is the head of the *Church*, therefore the *Pope* is not; whereas both are in several capacities. The like might be said in many others; by which kind of arguing, unlearned people are exceedingly deluded, and think that while one thing must be done, that must be done only; the vein of that word [*only*] invented by *Luther* in the matter of justification by faith running through the whole body of their *Religion*.

§. 4. Moreover I found this contradiction amongst the *Patrons* of *Protestancy*; that

ſome of them reject the *Fathers*, and accuſe them of being infected with the errors which prevailed in their times; and what were their errors? even all that they taught contrary to their *Proteſtant doctrines*; ſo making themſelves the rule to judge the Fathers by, and not the *Fathers* (which any wiſe man would think more fit) a rule to themſelves; who no doubt knew the *Scriptures* alſo, and what was agreeable or contrary to them better than they; *Proteſtants* being herein like Carpenters, who wear their rule at their backs, caſting behind them and neglecting thoſe that ſhould guide their belief. But other *Proteſtants* aſhamed of this inſolency, pretend for the credit of their cauſe, that the *Fathers* are altogether on their ſide; and then with much labour hunt out ſome obſcure paſſages, moſt liable to be wreſted, and triumph therein, as if they had found a demonſtration which when they are ſifted, either they make nothing for them, or elſe quite againſt them: who in this caſe are like to a man ready to be drowned, who to ſave himſelf will catch hold on a naked ſword, with which he cuts his fingers; So *Proteſtants* ſunk into the deſpair of their cauſe, think to ſave themſelves by that which ſerves but to encreaſe their overthrow.

They pretend alſo to anſwer many places of the *Fathers* alledged by *Catholikes*, and to

to give their words a Proteſtant meaning; and thereby run the *Fathers* into manifeſt contradiction of themſelves; in regard the *Fathers* have but ſome oblique paſſages which ſeem (and but ſeem) to make for them, (as who ever ſpake ſo exactly, nay who can poſſibly ſpeak ſo exactly, as that his words may not be made to ſeem different from his meaning?) but they have whole Books, Sermons, Tractates, and a world of diſperſed places of purpoſe, in the maintenance of *Catholike truths*. And though they ſay that the *Fathers* taught *Proteſtant doctrine*, and they give a Proteſtant ſenſe (though very incongruous) to many places of the *Fathers* alledged by *Catholikes*, yet they dare not uſe thoſe words and phraſes of the *Fathers*, as of the *Maſſe*, the *Altar*, the *Sacrifice* concerning *real preſence*, *Prayers to Saints* and for the *dead*, *merits*, *ſatisfaction* and *Purgatory*, with the like, in their Prayers, Sermons, and Books, which if they ſpeak Proteſtant Doctrine in the true ſenſe of the *Fathers*, (as they ſay they do) why do they not with the ſenſe, make uſe of the words and ſpeeches alſo? I can conceive no other reaſon, but for fear the peoples underſtanding (not ſo fraught with prejudice, nor acquainted with their uncouth evaſions) ſhould carry them to the direct meaning thereof, and ſo either in thoſe things become Popiſh themſelves, or accuſe their Teachers of *Popery*.

§. 5. Another fraud I have obſerved amongſt the *Canonical Proteſtants*, which is, that when they diſpute againſt *Catholikes*, they have recourſe to the *Scripture* and will be tried by that only; but when they diſpute againſt the *Puritans* and other *Sects* amongſt them, who deal with them at their own weapon of *Scripture* only, then they have recourſe to the *Fathers*, and the *Tradition* of the *Church*, and uſe the ſame arguments againſt Sectaries, that *Catholikes* do againſt them; and particularly in the points of baptizing of Infants, againſt the *Anabaptiſts*, and the keeping of the firſt day of the week holy againſt the *Sabbatarians*, who would have Saturday; for either of which there is not any command in *Scripture*. And ſhall *Tradition* ſerve them in thoſe caſes, and not in others? Or ſhall *Scripture* with them prove all other points, and not thoſe? And this ſhift is ſuch a one, as S. *Auguſtine* [in *Pſal.* 80.] witneſſes to be common to *Foxes* and *Heretikes*. For, as *Foxes* have two holes to ſave themſelves by, one, when they are driven from the other; ſo *Heretikes* (whom the Scripture figures out by *Foxes*, when the Spouſe ſaith, *Let us take the young Foxes that deſtroy the Vines*, *Cant.* 2. 15.) have a double paſſage to ſave themſelves by; the one when they are aſſaulted by the other; ſo that he that will catch them muſt ſet his nets before both iſſues,

issues, and besiege both passages, as the excellent *Catholike Writers* have done, and have left them neither *Tradition* nor *Scripture*, whereby to escape.

For although the *Scripture* do not teach all in direct and particular termes that *Catholikes* do, yet it teaches nothing that *Protestants* do, in the things they differ from *Catholikes*. And *in general* the *Scripture* teaches all that *Catholiques* do, by referring us to *Tradition*. And this is sufficient; for it is not required, that all that we believe or do, be expressely set down in *Scripture*, it is enough, that there be no *Scripture* against it, for what is not forbidden is lawfull; as the Apostle saith, *where there is no Law, there is no transgression, Rom.* 4. 15. If then there be no law of *Scripture* against it, it is lawfull; especially if it be warranted by the *Tradition* of the *Church*, to which the *Scripture* referres us, and is to us more evident to come from God, than the *Scripture* is, which we do not know to do so, but by the *Churches testimony*.

So that I found the *Protestants* were like the Giant *Procustus*, mentioned by *Plutarch*, who having a great iron bed fit for himself, all strangers that he took he layed therein, and if they were too long for the bed, he cut off so much of their legs, if too short, he stretched them out till they came even; So the *Protestants* having built a *Religion* after the

the model of their own fancy, do examine *Scriptures*, *Councils*, *Fathers*, and all authority by it, whereof ſome they cut off, as being too long, in affirming more than they do: and others being too ſhort for their purpoſe, they miſerably ſcrew, tenter, and rack, till they come to the length they deſire. And had I the wicked ambition by impiety to make my ſelf famous, I believe I could conjure up new opinions, which (laying aſide the authority of the *Church*) I could varniſh with as much reaſon and *Scripture*, as any they profeſs; whoſe attempts have had no better ſucceſs then *Achelous* had in fighting with *Hercules*, who took upon him ſeveral ſhapes, hoping in one or other to overcome him; but was by *Hercules* beaten through all his ſhapes, and forced at laſt to take his own proper ſhape, and yield: So *Proteſtants* fighting againſt the *Catholikes*, are by them beaten through all their changes, and forms, and ſhifts, through which they wander, and are forced at laſt to take the true form of *Proteſtancy*, which is obſtinately to deny the plain and manifeſt truth. But I heartily pray, that it would pleaſe God to bring them to the true form, which they ought to have, which is of *Roman Catholike*, until which they will (like the blinded *Sodomites*) perpetually roule, wander and grope in the darkneſs of uncertainty and inſtability, till eternal darkneſs ſeize upon

upon them. For by imbarquing themſelves in ſuch an enterprize as if the boarding of the ſhip of *Peter*, they are like to arrive at no other port, but ruine and deſtruction.

§. 6. Moreover I found this proceeding of the *Proteſtants* to be moſt unreaſonable, and full of pride, in that they being but few in number, eſpecially in their beginning, yea but one, one infinitely audacious, *Luther*, once a child of the *Roman Church*, ſhould preſume to correct or reforme the whole Chriſtian world; a thing which no man would admit in the private regiment of his own family, that a ſon or ſervant ſhould preſume to find fault with, and change the cuſtomes of the houſe againſt the conſent of the Father, Maſter, and all the reſt, and aſſume to himſelf alone to be judge of the cauſe.

One earneſtly deſiring *Lycurgus* to eſtabliſh a popular State in *Lacedemon*, that the baſeſt might have as great authority as the higheſt, anſwered, *Begin to do ſo firſt in thine own houſe*; which he refuſed, and thereby ſaw the injuſtice of his own demand: So theſe men that will not admit within themſelves, either in matters Eccleſiaſtical or Civil, that they whoſe duty it is to obey ſhould command, they whoſe duty it is to learn, ſhould teach, with what face can they defend the practiſe thereof in the *Church*, which is the houſe of God; of which our

Prede-

Predeceſſors were guilty in the firſt attempt, and this preſent generation in the continuance of their Rebellion? Nor let them think that their having of the *Bible* in the *Mother-Tongue*, will ſave them, as if it were like the *Palladium* to the *Trojans*, a thing dropt down from heaven, no man knows how, with this condition annexed, that while they kept it in their City they ſhould never periſh; while in the mean time they extremely pollute it in two things, their interpretation and their converſation; whereas the *Church of Rome* hath not onely the word, but the meaning of God alſo, as the Apoſtle ſaith, *we have the ſenſe of Chriſt*, 1 *Cor.* 2. 16. both proved by never-erring authority.

And laſtly, weighing all the *Proteſtants* arguments with all impartiality, or if there were any inclination of the ballance, it was to their ſide, with whoſe doctrines I had been from my childhood ſeaſoned, and had been a teacher of others for the ſpace of neer twenty years, and to whom to receive contrary impreſſions, I knew muſt prove extremely prejudicial; and therefore addreſt my ſelf to this inquiry, with the diſpoſition of a jealous husband, ſeeking that which I was moſt loath to find; yet all this notwithſtanding, I found that all their pleas and pretences, and their anſwers to *Catholikes* were weak, ſlight, falſe, or impertinent; and

and (like to a certain fiſh called *Sleve*, mentioned by *Plutarch*, which hath a body like a ſword, but wants a heart) they had (at leaſt in the opinion of ſome) a ſhew of ſtrength and ſharpneſs, but inwardly had no power, ſpirit, or vigour. And that all their ſpecious ſhews of purity, Reformation and Evangelical truth, were but like a ſhallow brook or plaſh of water, wherein we may diſcern the Sun, or Moon, and Stars, with the whole face of heaven, as if it were as deep as heaven is high, when if we but ſound it with our little finger, we pierce it through even to the earth: So their pretences of the pure Word of God, heavenly truth, and nothing but the truth, (as if like *Prometheus*, they had fetch'd it themſelves from heaven) being fathomed, I found no deeper than the ſhallow conceits of private heads; And that like *Micol* they had ſent away *David*, and laid an image in his place, 1 *Kings* 19. they had renounced the true and living Word of God, which is the true ſenſe thereof, and laid an image of their own fancy, dreſt in the ſame letter, in the room thereof; and ſo were (though not of *Saints* and *Images* which they ought, yet worſhippers) of their own imaginations, which they ought not, as being an high *Idolatry*.

§. 8. Theſe, theſe are the motives, which have inclined me to believe that the *Church of England* and all other *Proteſtant Churches*, are

are guilty both of Hereſie and Schiſm; two ſins of higheſt nature, the one againſt God, the other againſt our neighbour, the one againſt faith, the other againſt charity, by denying their belief to doctrines revealed by God the ſupreme Author, and propoſed by the *Catholike Church*, the ſupreme witneſs of divine truth; and by rending the ſeamleſs coat of *Chriſt*, ſeparating from the Communion of his *Church*, and that (as ſome of their moſt learned ſay,) for things not fundamental; and what can be more imprudent, than for an unfundamental error to commit a fundamental ſinne? And ſuch it is to ſeparate from the *true Church*; as the learned amongſt them confeſs the *Church of Rome* to be.

And as the pretended errors for which they did ſeparate; (they confeſs) were not fundamental, ſo for ought they know (for they confeſs that the judgement of their *Church* may erre) they were no errors at all; and ſo again, for ought they know; they have not reformed, but deformed themſelves; and are gone out of Gods bleſſing (as we ſay) into the warm Sun. What madneſs is it to make, or continue a ſeparation from a true *Church*, ſo acknowledged by all *Chriſtians*, upon pretences not accounted true by any but themſelves, and not certainly known to be true, ſo much as by themſelves. And as S. *Auguſtine* (*de unit. Eccleſ.*

cles. c. 3.) argues against the *Donatists*; If both sides were true, they had no cause to separate, and to fly from those whom they had in possession: If both false, there was no cause of separation, that they should fly from those who were no more faulty then themselves. If our doctrines are true, and theirs false, there was no cause of their separation, because they ought rather to have amended themselves and continued in unity: and if ours are false and theirs true, there was no cause of their separation, because they ought not to have forsaken the innocent world, to whom either they would not, or they could not demonstrate their truth. Nor can it excuse them to say, that such or such things are against their conscience; for as much as they ought to regulate their consciences by the Word of God in the mouth of the *Church*, not of themselves, (otherwise contentious and self-will'd spirits will never want this plea, to separate from the *Church*, and so to serve God with their Will-worship,) and not to demand of the *Church*, that she make her conscience stoop to a compliance with theirs, which is insolent and unreasonable.

'Tis true that he that doth any thing against his conscience, sins, so also if he do not that which he is commanded, he sins; therefore to reconcile this conflict of conscience, men may and must (though it go

against the grain of their private judgement) submit themselves by an implicite faith to the *Church*, by believing her to be wiser than themselves, and so believing what she saith to be true. Otherwise this conscience would be a plea for all disobedience and impiety; when wicked men might say, that they could not be perswaded in their conscience; that the things they were commanded to believe or do, were good, but rather the contrary were so, and therefore they would do them. Thus erroneous men may think it lawfull to commit murder or adultery, as all *Rebells* do the one, and *Familists* and *Adamites* the other. And we see that *Protestants* (who make *conscience* their plea against the *Church of Rome*, and a ground of Separation) will not admit this from others, that are under their command.

The legal *Protestants* of *England* would not permit any man, under pretence of conscience, to refuse the Oath of *Allegiance* and *Supremacy*, but thought all men bound to submit their beliefs therein to them. And now the *Reformers* of the reformed, who heretofore complained of it as an *Egyptian burden*, to have any thing imposed on them against their conscience, make no scruple to impose upon other mens consciences, in their oaths, *Protestations* and *Covenants* of conspiracy and rebellion against their lawfull Prince, and of believing a *Religion* not

only now in being, but whatsoever hereafter shall be by them contrived; nor will they suffer any mans tenderness of conscience, to be a ground for the separation of his obedience. So that the separation of all *Protestants* from the *Church* of *Rome* under pretence of conscience, as it hath no ground of truth, so hath it not either of prudence or justice.

§. 9. And if the *Protestants*, especially the *Chillingworthians* will be (as they pretend) the servants of reason, and follow her whither she shall guide them, I cannot see how they can avoid coming to the *Catholique Roman Church*. For seeing that (according to them) there is no infallible certainty of the truth of any point of Faith, (for if there be so, it is in their fundamentalls; yet seeing they have no infallible knowledge what those fundamentals are, they must slide back again to their former universal uncertainty:) all the assurance they have in matter of religion, can be but probable: Now *Aristotle* the great master of reason, gives this rule of probability; *That* (saith he) *is probable, which seems so to all, or to the most, or to the most wise; and amongst them, to all, or to the most, or to the most famous and eminent*; which rule is so consonant to reason, as I think no reasonable creature will deny it. Nor can any *Protestant* (except pride and ignorance shut the door of his confession) deny that

this rule of probability, amongſt all ſorts of *Chriſtians* is applyable only to the *Roman Catholik Church*; there having been infinitely more, and more wiſe and learned people of her Communion, than of any other; yea many times there have been, when ſhe hath enfolded all *Chriſtians* in her arms, and not one to be found out of her Communion, her doctrines then in reaſon are to be received as moſt probable.

And (as ſome *Philoſophers* ſay) natural bodies do neglect the laws and rules of their particular motions, to ſerve and follow the lawes of univerſal nature; of which one is, That there muſt be no *Vacuum*, or place utterly empty; which law to obſerve, we ſee that heavy bodies will riſe upward, which otherwiſe would fall downward: So the particular rules of reaſon, in particular men, (if they will ſhew themſelves the dutifull children of reaſon) muſt give place to this general and univerſal rule of reaſon implanted in mankind; and when they are inclined one way to an opinion, by their own private and domeſtique reaſon, they muſt ſuſpend that inclination, and conquer the provocations thereof, and readily yield unto the fundamental and univerſal law of reaſon; which is, that in matters of whoſe truth there is no infallible certainty, that is moſt likely to be true, and hath the moſt reaſon on its ſide, wherein the moſt, and the moſt reaſonable

of

of reaſonable creatures, do agree; Which if they do, they ſhall not run upon the rock of believing contradictions, (as ſome of them imagine;) but ſhall find themſelves obliged by the train of their own principles, to become *Roman Catholiques*.

Theſe conſiderations, together with the great aſſiſtance of Gods grace, have cauſed me to forſake the Communion of all *Proteſtant Churches*, who, like thoſe mentioned in S. *John*, *ſay they are Jewes*, the true Church, *and are not, but are the Synagogue of Satan*, *Revel.* 2. 9. And not to content my ſelf to be a *Catholique* in opinion only, keeping it private to my ſelf, to ſave my temporal intereſt; nor with the two *Tribes* and half, forbear to enter into the land of *Canaan*, but ſtay on the other ſide of *Jordan*, tempted thereunto by the pleaſantneſſe of the land; but, diſdaining to match my love ſo low, as to this creeping world, with the renouncing of all I poſſeſſed, or that my hopes could reach at, to the pulling on my ſelf the diſpleaſure of my friends and kindred, the reproach and hatred of the *Proteſtant party*, to the abandoning of my ſelf, my wife and children to all the calamities (which are all) that beggery, and perpetual baniſhment could throw upon us; lanching forth into the deep of this wide world, without rudder, anchor, ſails or tackling, to humble our ſelves at the feet of our *Holy Mother* the

Church of Rome, which is the *one*, *true*, *holy*, *Catholique and Apoſtolique Church*; and will be ſo, and will be accounted ſo, when theſe, like their predeceſſors, revolters from that *Church*, ſhall be no more; And to chooſe to periſh for want (if it be the will of God) in communion with the *Catholique Church*, rather then to have the Empire of the world ſtoop under my command, and be a *Proteſtant*: And to ſay, as *Themiſtocles* did to his wife and children, though in a different ſenſe, *PERIISSEMUS NISI PERIISSEMUS*, *we had periſhed, if we had not periſhed*, if we had not periſhed temporally, we had periſh'd eternally: nor would I ſell the inward peace and conſolation I here find, though at ſuch a rate as would undo the world to buy it; for he that purchaſeth worldly proſperity with the loſſe of the true faith, out-buyes it, and will prove a bankerupt; with which the tendries of the whole world being counterpoized; prove too light: as our Saviour ſaith, *What ſhall it profit a man to gain the world, and loſe his own ſoul? Matth.* 16. 20.

And all this, becauſe they that are out of the true *Church* are out-lawes againſt God, are *without Chriſt*, *and without God in the world*, as the *Apoſtle* ſpeaks, *Epheſ.* 2. 12. and becauſe (as all antiquitie teſtifies) that b *out of the Catholique Church there is no ſalvation.*

b *Concil. Carth.* c. 1.

tion. c That whosoever is not in the Catholique Church cannot have life. d That he shall not have God for his Father, who will not have the Church for his Mother. e That Christ is not with those that assemble out of the Church. f That though they should be slain for the confession of Christ, this spot is not washed away even with blood. g That he cannot be a Martyr that is not in the Church. h That out of the Catholique Church one may have Faith, Sacraments, and in summ every thing except salvation. i That he that communicates not with the Catholike Church is an Heretique and Antechrist. k That no Heretique nor Schismatique, that is not restored to the Catholique Church, before the end of this life, can be saved.

c *Aug. Epist.* 152.
Aug. de Sym. ad Catech. lib. 4.
e *Cypr. de unit. Eccl.*
f *Ibidem.*
g *Ibidem.*
h *Aug. de gest. cum Emerito.*
i *Prosp. promiss. & predic. Dei.* par. 4. c. 5.
k *Fulgent. de fide ad Pet.* c. 19.

And this *Catholique Church* is the *Roman Church*, because the *Bishop of Rome* is the head thereof, appointed so by God, and received by the Christian world in all ages (as I have proved before) and that not only for a time, but at this time, and for ever. And this being the Rock on which the *Church* is built, surely it shall never be removed, nor he,

he, that like the wise man, builds thereon; as our Saviour saith, *the rain fell, the flood came, the winds blew, and rushed upon the house and it fell not, for it was founded on a rock: Matth.* 7. 25, 26, 27. On the other side all other *Churches* are built upon the sandy foundation of humane invention, and must expect the fate of the fools house, on which *the rain fell, the floods came, the winds blew, and rushed thereon, and it fell, and the ruine thereof was great.*

CHAP. XXV.

The Conclusion; wherein is represented on the one side the splendor and orderly composure of the Roman Catholike Church; *And on the other side the deformity and confusion of* Protestant Congregations.

§. 1. NOw for a Conclusion, let me invite the Reader to stand (as it were) upon Mount *Nebo*, as *Moses* did, and take a view of the Land of *Canaan*, the *Roman Catholique Church*, on the one side, and the wilderness of the *Protestant Churches* on the other.

Here amongst *Catholikes* you shall see a *Church* like the cloud that appeared to *Elisha*, as big as a mans hand, which by and by spread over the face of the earth; a *Church* which hath incircled in her armes (at least in

in their Predeceſſors) all that ever wore the name of *Chriſtians*; which hath ſtretched her dominions, as farre as the Sonne his beams, and whereſoever he hath beſtowed his corporal, ſhe hath beſtowed her ſpiritual light.

There amongſt *Proteſtants*, you ſhall ſee *Churches* that have got poſſeſſion only of the moſt obſcure places, and that by patches, like a poor mans land; and thoſe too uſurped by fraud and violence from the juſt owners thereof; not purchaſed, but ſtoln.

Here you ſhall ſee a *Church* that hath continued without interruption ſince the firſt planting thereof; that hath kept perpetual *Term* without *Vacation*; that in all the rough tempeſts of this worlds perſecution, hath ſtill rid out the ſtorm: and though by the tyranny of *heathen* and *heretiques* millions of her children did fall, it was but like the morning dew, watering thereby the ſeeds of grace, which themſelves had ſown; and when they calmly bled, it was but oyl to the *Apoſtles lamps*, whoſe bright flames may yet ſerve to light poſterity to heaven. And as the enemies of the City of *Rome* were wont to weep to ſee it on fire, becauſe it would afterwards be fairer built; ſo the Devil (though he cauſed it, yet) did mourn to ſee the *Church of Rome* on fire in her *Martyrs*, which was ever repaired by a greater encreaſe

creaſe of converts, who conſtantly kept the faith, till they loſt themſelves in keeping it, like *Naboth*, who kept his poſſeſſion with the loſſe of his bloud.

There ſhall you ſee *Churches* like *Caſtor* and *Pollux*, riſing and ſetting by turnes, ſometimes alive, ſometimes dead; with ſuch huge great gaps between the times of their ſubſiſting, that for any ſuccour they could have from him, millions of ſouls might in the interim have dropt into hell. And as the *Moabites* when they ſaw the waters look ruddy, thought they had been mingled with bloud, when it was but the reflection of the morning Sun beams on them; ſo when they ſuffered any thing, they called it perſecution for their obedience to God, when it was indeed but the effect of juſtice on them, for their *Rebellion* againſt Gods deputies Eccleſiaſtical and Civil, the *high Prieſt* and the *Prince*: and inſtead of giving them increaſe, as perſecution hath alwayes done to the *Church*, it did (with the aid of their inward diſcords) utterly extinguiſh them. Who have had none, but have made many *Martyrs*, reviving even in theſe later and preſent times, the antient copies of cruelty againſt *Catholikes*, blindly believing that by killing Gods ſervants, they do God ſervice: Whoſe meek ſpirits have paid as large a tribute of patience unto heaven, and ſufferance to the world, as any that

that went before them; and have proved in themselves the truth of the *Spouses* saying in the *Canticles*, 5. 10. *My beloved is white and ruddy*, being blanch'd with the whiteneſſe of innocence, and guled with the bloud of Martyrdome, the fury of whoſe malice and perſecution hath purſued many even through the gates of death, adding prophanation to their cruelty, by diſturbing the dead bodies, and ſilent urnes of *Saints* departed. A poor revenge and fooliſh, which doth more expreſſe their hatred than ſatisfie it; and ſhewes that their malice doth more afflict their own minds before it is executed than it can do their enemies bodies in the execution: So eager, ſo importunate is ſin, ever to its own ſhame.

§. 2. Here you ſhall ſee a *Church* that hath alwayes been in view, whom neither fear nor coyneſſe hath made to hide her head, and whoſe admired beauty hath invited all men to her chaſt imbraces, and like *Meduſaes* head hath turned them to ſtones of this living building, by the admiration of her ſurpaſſing beauty.

There you ſhall ſee *Churches*, ſuch (which is very ſtrange) as were never ſeen, or very ſeldome; keeping ſuch unkind and retired ſtate, that men (like *Diogenes*, who went about *Athens* with a candle and a lantern at noon-day, to ſeek an honeſt man) muſt do ſo about the world to find them, and in the

the mean time periſh for want of ſpiritual aid: who never had any beauty, riches, or rarity amongſt them, but only *Gyges* his ring, whereby they did for the moſt part walk inviſible. The *Engliſh Proverb* ſaith, that, *where God hath his Church, the Devil hath his Chappel*; and ſo he hath alwayes had in *Heretiques*, who in regard of place have been mingled with *Catholiques*; but that the Devil ſhould have all the *Church*, and God not ſo much as the *Chappel* (as they pretend) is moſt incredible.

§. 3. Here you ſhall ſee a *Church* like the City of *Jeruſalem*, that is at unity within it ſelf: and like the walls of *Byzantium*, ſo cloſely united, that they ſeem to be all but one intire ſtone. And as God ſpake of old, *By the mouth of his Prophets*, *Luke* 1. 70. intimating, that though they were many *Prophets*, yet they had all but one mouth, in regard of the unity and agreement of their ſayings; ſo ſpeaks he now by the mouth of the *Prieſts* in the *Catholike Church*: A body having *Chriſt* for the head, *from whom* (as the Apoſtle ſaith) *the whole body being fitly joyned together, and compacted by that which every joynt ſupplies, according to the effectual working in the meaſure of every part, makes increaſe of the body to the edifying of it ſelf in love*; Whoſe powerfull union, like the *Bundle of Arrows* preſented by the Emperor *Saladine* to his ſonnes, as the *Embleme* of

united

united ſtrength, cannot be broken by the aſſault of any force; which like the *floating Iſlands*, or the ſtone *Tyrrhenus*, being unbroken, floats ſtill aloft, and keeps her head above the main; when others like clods of earth rent from the *Iſland*, or broken in pieces of that ſtone, ſink to the bottom and periſh.

There you ſhall ſee *Churches* ſtand like the ſtones in ſome high-wayes to meaſure their length, a mile aſunder from each other; And as the *Cameleon* changes it ſelf into all colours except white; ſo they wander through all the forms of opinions that fancy can imagine, ſaving only truth; which need no external diſaſters to try their ſtrength, no forain enemies to attempt their deſtruction; For like the *Serpents* teeth ſown by *Cadmus*, or the eternally-hating brethren *Etcocles* and *Polynices*, they with mutual cruelties deſtroy each other. Here a *Church* that for the admirable effects of her unity, deſerves the name of that precious ſtone, which for the rarity thereof is called *Union*. There ſuch, as for the variety and deformity wherewith they are poſſeſſed, may be termed *Legion*.

§. 4. Here you ſhall ſee a *Church* that religiouſly triumphs over all Chriſtian *Kings* and *Kingdomes* of the world, making them the Trophees of her ſpiritual victories and converſions; whoſe powerful influence hath

caſt a charm upon the fierce and lionly natures of barbarous Princes; and hath not only made the *Lion* and the *Lamb* to live together, (as was foretold by the Prophet) but hath turned the Lions into Lambs. *Alexander* the great being asked if he would run at the *Olympick games*, ſaid, *I could be content, ſo I might run with Kings*; Here then may be exerciſed a virtuous ambition, and truly worthy of the Majeſty of the *moſt excellent King of England*, who if he will honour the *Church* and himſelf to run this way, ſhall run with almoſt all *Kings* of the *Chriſtian world*, both his own and other *Kings* Predeceſſors, and that at the true *Olympick exerciſes*, the exerciſes of heaven.

There you ſhall ſee *Churches* that never had the power to invite a King or nation to their Communion, but ſuch as were born to it; or at firſt compell'd to it by the violence of ſome prevailing faction; or moved to it, by oblique and ſelf-reflecting ends. Barren and injurious Churches, that live not by their own labour, and the gains they make thereof, but boaſt only of that which they have raviſhed from others; and convert not from Heatheniſm, but neerer to it.

§. 5. Here you ſhall ſee a *Church* working wonders far above the power of all created Beings; commanding (by the rich dowry of her husband and *Saviour*) heaven, earth, and hell, and all the frame of the creation;

ation; making them bow their fixt and ſtubborn natures; and meekly yield to the dreadfull command of man, propt by omnipotent Divinity. In which miracle of miracles, *Tranſubſtantiation*, is moſt frequently wrought; even millions of times a day, and ſufficiently proved to be ſo, by the frequent effuſion of bloud that it hath made (like murdered bodies many times bleeding afreſh in the preſence of the murderers) to confute the incredulity of *Jewes* and *Heretiques*; which if it do not ſo, to thoſe that do not ſee it (having credible teſtimony thereof) as well as to thoſe that ſee it, ſhall one day with the reſt of his moſt precious ſoul-healing balm, be required at their unhappy hands, when he ſhall come incircled with flames, and armed with dreadfull thunder, to throw down vengeance on the impious and unbelievers; who ſhall remedileſly feel that which heretofore they would not believe, that *he that believeth not ſhall be damned*, *Mark* 16. 16.

There you ſhall ſee *Churches* that do wonders indeed, but they are wondrous evils; the fowleſt in all the ſtock and brood of villany; too many to be repeated, but not to be forgiven; for that therefore I will alwayes pray. *Churches* that are ſo poor in proof of their Doctrine, that they neither come neer the *Church of Chriſt*, nor yet do ſo much as the accurſed *Antichriſt*; for he

ſhall do ſome wonders, but they do none: Or at leaſt it is but one only *Miracle* that they do, and that is, that being, as they ſay, the true pure *Church of God*, they do no *Miracle*. And one *Miracle* I beſeech God to do amongſt them, and eſpecially in the once-every-way happy, and now-every-way-miſerable *Kingdome of England*; that is, once more to convert them to his true faith, and *Catholique Romane Church*, where it is only to be had; that they may ſee and ſubmit before it be too late, to him whom they have pierced; and may, as Chriſt admoniſheth the *Church of* Epheſus, *remember from whence they are fala, repent and do their firſt works*, [*Rev.* 2. 5.] before all hope, to ſee the Kingdome flouriſh, be withered; and that by their falling from bad to worſe; there remain nothing but a fearfull expectation of ſeeing it over-run, and poſſeſſed by ſome barbarous Nation, as the *Greek Churches* are by the *Turks*, (for their Hereſies moſt likely, and Schiſm from the *Church of Rome*) or elſe that they will become ſuch themſelves.

§. 6. Here you may ſee a Church that is the worlds *SANCTUM SANCTORUM*, *moſt holy place*, gilded with the lives of innumerable (both men and women) perſons of matchleſs ſanctity, ſhining through the vailes of their courſe cloath, and neglected fleſh; yea in the feebler Sex, God making his power, as he ſaith to S. *Paul*, perfect through

through weakneſſe. People ſo charitable to others, that they will forgive every one, but themſelves; and ſo ſevere to themſelves, that they had rather loſe the reward of their well-doing, than the puniſhment of their evil. Whoſe faſting and prayers, like empty-bellied inſtruments, ſend up harmonious muſick to heaven, and exceed the Spheres. Who ſuffer no mutiny of paſſions againſt reaſon, or of reaſon againſt God. Who diſdain to ſtoop to the lure of ſenſe, or to ſerve it in any thing beyond the margent of neceſſity; but aſcending up to the mount *Tabor* of heavenly contemplation, do there abide with *Chriſt*, and are transfigured with the beauty of holineſs; on whoſe hearts is written (that which was on the breſt-plate of *Aaron*) *Holineſs to the Lord.* Theſe are thoſe noble Worthies of God, who like *Uriah* one of *David's Worthies*, are aſhamed to injoy the pleaſures and delicacies of this life, while they conſider that their great *General* wanted them; but like him ſpend all their time ſuffering evil; and doing good; and are therein like to arched roofs, whereon the more weight is laid, the firmer and ſtronger they are. And are many of them, ſo extaſied with heavenly raptures, that their unbodied ſoules leave them forgetfull of all things that may tend to their temporal preſervation. Having ſuch ſtrong impreſſions of the preſence of God, that whereſoever

they are, or whatſoever doing, they ſo behave themſelves, as if with S. *Hierom*, they heard the ſound of the *Archangels* trump, ſummoning them to judgement: Which high degrees of holineſs they under-prop with the baſis of humility; and (like the weightieſt ears of corn) bow down their heads the loweſt to the earth; and ſtand like figures in *Arithmetique*, where the laſt in place is greateſt in account. So that this alone may perſwade infidels that God was made man, while they ſee men thus made Gods. *Into their ſecrets O Lord let my ſoul come, let my glory be joyned to their aſſemblies.*

There you ſhall ſee Churches calculated onely for the meridian of fleſh and bloud; whoſe Apocryphal Prieſthood cannot beget canonical, much leſſe ſupercanonical vertues; whoſe Prieſts (like the anticks which we ſee carved on the ſides of ſumptuous buildings) ſeem with their bowed ſhoulders to bear up the houſe, when they are indeed born up by it: ſo they pretend to be the only Pillars of the houſe of God, but indeed have no ſhare therein, but what they derive from this *Church of Rome; Thou bearest not the root, but the root thee*, *Rom.* 11. 18. And what remains of the perfume of goodneſſe yet amongſt the people, (bating the diſpoſition of nature) is but the reliques of the *Roman* ſcent, perhaps not yet utterly faded.

§. 7. Laſt-

§. 7. Laſtly look upon the *Roman* Catholike Church, and you ſhall ſee a thing ſo complete and perfect in all her dimenſions, as if it had been (as indeed it was) moulded on a heavenly frame. many members built up into one body, and that body united under one head, maintaining moſt ſweet and admirable correſpondence, having in it ſelf all fit means for the ſpiritual conſervation both of the *individuum*, and *ſpecies*, of the particular body, and of the kind: For birth here is *Baptiſme*; *Confirmation* for ſtrength and advancement in the ſtate of grace: The *ſacred Euchariſt* for our daily ſtock of ſpiritual improvement and encreaſe. And for our ſpiritual ſickneſſes and wounds, which we receive in our Chriſtian *warfare*, here are Phyſicians with the *balm of Gilead*, the good *Samaritanes* with wine and oyl to powre it into our wounds, the holy *Prieſts*, after the order of *Melchiſedeck*, with the *Sacrament of Penance* to cure all our maladies. And the receipts for theſe cures contriv'd with wondrous art; for as bodily evils are cured with things of the ſame quality or the contrary, ſo here; For wounds given by the world, here is a cure by giving the world away in almes. For wounds received from the fleſh, a cure by mortifying the fleſh with faſting and other auſterities. A cure for the fiery darts of the devil, by the darts of prayers ſhot up to heaven. And when

when we depart this life (for this warfare muſt not alwayes laſt) here is precious oyl to embalme our ſouls with grace; which like the oyl to the ancient *Roman wraſtlers*, makes us nimble and agile in our lateſt wraſtlings with the devil, that we may ſlip out of his hands, and be preſented, rendering a ſweet ſmelling ſavour unto God. And that his Holy Church may continue in ſucceſſion, until her royal *Bridegroom* call her up to his own throne, here is *Holy Sacramental Matrimony*, both to repreſent that union, and by grace to encreaſe it. And that this multitude may not beget confuſion, here are *Holy Orders*, by virtue whereof, they that are ordained do govern this ſociety, as ſpiritual Magiſtrates, and conduct it, as ſpiritual Captains, through the wilderneſs of this world, to the *Land* of *Canaan*, the heavenly *Jeruſalem*, which is above. Here is the true *Communion of Saints* both of thoſe in heaven, in earth, and under the earth, by the participations of each others *Prayers*, Merits, and Satisfactions; Here is, as in all well governed Common-wealths, Juſtice both commutative, and diſtributive: Commutative betwixt God and Chriſt, who payed a ranſome for us, and purchaſed an eſtate for us, and we take poſſeſſion upon the conditions required: diſtributive in rendring rewards and puniſhments according to the geometrical proportion of mens merits or offences.

§.8. Here

§. 8. Here are the *Arcana imperii*, high and myſterious things, ſuch as are worthy the wiſdome and contrivance of God. Things to be believed, by the world, thought incredible; things done by God, and to be done by us, by the world thought impoſſible, things to be ſuffered, by the world thought intolerable: and they are believed, done and ſuffered, which could not be effected, but by a power omnipotent. And becauſe they are ſo difficult, none but God could ſubdue mortals to the belief and practice of them; and therefore, even becauſe they are ſuch, they prove him only to be their author. For who can imagine that *Confeſſion*, a thing ſo much againſt the byas of fleſh and bloud; or the belief of *Tranſubſtantiation*, a thing ſo far above the reach of humane reaſon, could have got ſuch poſſeſſion in the ſouls of Chriſtian mankind, and that without any external violence, had not the finger of God writ it on mens hearts. In doctrines of this Church, that will admit the uſe of reaſon for their proportionableneſs, no things ſeem more reaſonable; and where they are above reaſon nothing can be more ſublime, and befitting God the Author of this Religion, and Chriſt Jeſus the husband of this Church. God, who is the God of reaſon (of which that ſmall portion which man is Maſter of, which yet ennobles him above all bodily creatures, is but a ray from

from the ſplendor of his all-ſeeing ſunlight, a ſpark from his celeſtial fire) *worketh all things according to the counſel of his will*, *Epheſ.* 1. 11. which counſel implies prudence, and reaſon in his actions, according to the type of that eternal law whereby he works himſelf, and commands all his creatures to work. And by this character the doctrines and the diſcipline of the Catholike Church proclaim him for their Author; and are not therefore to be diſgraced (as they are by *Proteſtants*) by the ill-ſenſed name of policie; giving to the virtue of higheſt wiſdome, the ſuperſcription of deceitfull cunning. And the knowledge of thoſe things, which in the government of this nobleſt Kingdome of Chriſt, ſurmount the reach of preſent reaſon, are reſerv'd for a reward of our humble belief in the life to come; when our faith ſhall be happily turned into ſight; and we ſhall cleerly ſee, and be fully and eternally ſatisfied, with the reaſon of all thoſe things which now our ſhort underſtandings have not line enough to fathom. *Excellent things are ſpoken of thee thou city of God*, *Pſal.* 86. 3. And as it is written of *Alexander* the Great, that his body was of ſuch an excellent compoſition, that it ſent forth ſweet vapours that perfumed all his clothes; and our *Saviour* we know had ſuch abundant virtue flowing from him, that it cured ſuch as

as touched him; such is the body of the Church, of so rare, so holy, and so rational a composure, that virtue goes out of her, and sanctifies; and wisdome, and makes reasonable all her garments, all her utensils, and whatsoever appertains to her, the *smell of thy garment is like the smell of frankincense, Cant.* 4. 11.

And if any third party that were neither of the *Roman*, nor of any *Protestant* Church, should observe the admirable frame of this Church, both in regard of the doctrine and discipline, he would surely say, as the Apostle to the Corinthians, [1 *Cor.* 14. 25.] *God is truly in you*; and with the *Patriarch* Jacob, *How dreadfull is this place? this is no other than the house of God, and this is the gate of heaven, Gen* 28. 17. and as in the *Canticles* 6. 10. this is she *that goeth forth like the springing morne, fair as the moon, choice as the sun, terrible as an Army in battel array.*

But looking on the *Churches of Protestants* or any sort of *Heretikes*, he should see a body without a head; or (which is as monstrous) an *Hydra*, a beast with many heads, and that possibly may have as many more, if Kingdomes be lessened and increased, having a law without a Judge; every one that is a party, claiming that power, in his own cause. Where they have no assurance that their law is uncorrupt, but by the testimonie of those they account their adversaries, and

and the greateſt lyars and ſeducers of the world. Who have amongſt them no faith, but opinion, no charity, but humanity, no hope fitly tempered with fear, but bold preſumption, and pretended aſſurance; for which, they that are the moſt confident, have the leaſt cauſe of any men in the world. Where there is no beauty, comlineſſe or order, worthy the Bride of *Chriſt*, nor yet of the deſigne or owning of any generous, or wiſe and prudent man. But as ſome *Philoſophers* hold that the world was made by the accidental concourſe of Atomes; ſo they ſeem to be made by chance, and by chance to come together, not being united by any internal form, but only in a political oppoſition of her, who is their Mother and Miſtreſs.

The *Senate of Rome* having choſen three men to go on an Embaſſie, whereof the one had his head full of cuts and gaſhes, the other was a fool, and the third had the Gout; *Cato* laughing ſaid, that the *Senate* had ſent an Embaſſadour, which had neither head, heart, nor feet; And even ſuch imperfect things are all heretical and deformed Churches, which want faith for their head, charity for their heart, firmneſſe and perſeverance for their feet. Holding forth ſuch monſtrous and abſurd opinions, that they make up a bundle of Heatheniſm, Turciſm, Hereſie and contradictions to common ſenſe.

ſenſe. Can then any indifferent and prudent man who knows that God made the world with wiſdome, in number, weight and meaſure, can he think that they are the Church of God, the dear *Spouſe* of Chriſt, for whoſe ſake he deſcended from his heavenly Throne, and took and loſt humane life? Or *will he not rather ſay, that they are mad*? 1 *Cor.* 4. 26. who are framed neither in number, weight, nor meaſure; their ſocieties and Churches being (or being poſſible to be, according their principles) as many as their perſons; their opinions vain and fooliſh; and their Government confuſed and miſhapen, ſeeming rather a Chaos then a Creation. In ſumme, there is nothing that can be ſaid for a true Catholke Church, but may be truly ſaid for the *Romane*; and there is nothing that the *Proteſtant* Churches have ſaid, or can ſay for themſelves, but have been, or may be ſaid by *Heretikes*; and are ſaid by thoſe who ſubdivide and ſeparate from them; which pretences, if they be good in them againſt the Church of *Rome*, they are good in others againſt them; which yet they will not admit. So that the Church of *Rome* is the true Church, or there never was any true Church; and all *Proteſtants* are Heretikes, or there were never any that deſerved that name.

§. 9. What remains then for all *Proteſtants* of what ſort or title ſoever, but to

liſten to the voice which ſaith, *Go out of her my people, that ye be not partakers of her ſinnes, and that ye receive not of her plagues*, Revel. 18. 4. To redeem their ſouls from forfeiture, that have been thus long morgag'd to eternal death: and with the Prodigal ſon to return home to the CatholikeChurch, their Mother, and thereby to God their Father, in whoſe houſe there is plenty of celeſtial *Manna*, while they periſh for want of food, or become fellow-commoners with the hogs, and feed upon husks and draught: and thereby to give joy both to earth and heaven in their converſion; ſeeing that as the elements never reſt contentedly but in their proper place; ſo they will find no reſt, but in the boſome of the true Church, which is the proper place of every Chriſtian. To liſten to the voice which cryeth, *Return, Return, O* Shunamite, *return, return*, Cant. 6. 13. *And the Spirit, and the Bride ſay, come: And let him that heareth ſay, come: and let him that is a-thirſt come. And whoſoever will, let him take of the water of life freely*, Revel. 22. 17. by coming to *Mount Sion, and to the city of the living God, the heavenly Jeruſalem, and to an innumerable company of Angels: to the general aſſembly and Church of the firſt born which are written in heaven, and to God the Judge of all, and to the Spirits of juſt men made perfect, and to Jeſus the mediator of the new covenant*, Heb. 12. 22, 23, 24. before he come

come to them as a terrible Judge, *revealed from heaven with his mighty Angels in flaming fire taking vengeance on them that know not God, and that obey not the Gospel of our* Lord Jesus Christ, 2 *Thes.* 1. 7, 8. And that they may all do so, especially the *Kingdom* of *England*, and most especially the *most excellent King* thereof; Strike, O strike their and his soul (O Lord) with thy omnipotent grace, whose magnetique virtue may draw his *Royal heart* to thee, and make him a glorious and happy instrument of drawing others, till they all meet in the unity of the faith; so to continue until their mortality shall put on immortality, and his temporal crown of thorns be exchanged for an eternal crown of glory. *Amen.*

FINIS.

S. *Ambr. Epiſt.* 31. *ad Valent. Imperat.*

Non erubeſco cum toto orbe longævo converti, verum certè eſt, quia nulla ætas ad perdiſcendum ſera eſt. Erubeſcat ſenectus, quæ emendare ſe non poteſt. Non annorum canities eſt laudanda, ſed morum. Nullus pudor eſt ad meliora tranſire.

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Chap. 17. *Of the ſeventh Mark of the true Church, viz.* Converſion of Kingdomes and Monarchs. p. 230.

Chap. 18. *Of the eighth and ninth Marks of the true Church, viz.* Sanctity of Doctrine and life. p. 235.

Chap. 19. *Of the tenth and laſt (here mentioned) Mark of the Church, viz. That the true Church hath never been ſeparated from any ſociety of Chriſtians more antient then her ſelf.* p. 249.

Chap.

Chap. 20. *That the Pope is head of the Church.* p. 245.

Chap. 21. *That the Englisſh Proteſtants do much miſtake Catholike Doctrine, being abuſed by the malice or ignorance of many of their Miniſters. And that upon their own grounds they are obliged to inform themſelves more exactly of the truth.* p. 268.

Chap. 22. *Of Communion in one kind.* p. 298.

Chap. 23. *Of the Liturgie and private prayers for the ignorant in an unknown tongue.* p. 316.

Chap. 24. *Of the fooliſh, deceitfull and abſurd proceedings and behaviour of Proteſtants in matter of Religion. And of the vanity and injuſtice of their pretext of conſcience, for their ſeparation from the Roman Church.* p. 334.

Chap. 25. *The Concluſion, wherein is repreſented on the one ſide the ſplendor and orderly compoſure of the* Roman CatholikeChurch: *And on the other ſide the deformity and confuſion of* Proteſtant Congregations. p. 356.

20 Mar. 1630

Appro-

Approbatio Doctorum.

WE whoſe names are under written, *Doctors* of *Divinity*, of the Faculty of *Paris*, having obtained leave, have read and examined an *Engliſh* Book bearing this title, *A LOST SHEEP RETURNED HOME, or the motives of the converſion to the Catholique Faith, of* THOMAS VANE *Doctor of Divinity, and lately Chaplain to the King of England.* In which all things are orthodox; to wit, agreeable to Chriſtian truth and piety. Yea we teſtifie, that as it hath given no little light to the arguments of faith; ſo we hope it will bring no leſſe profit to thoſe that wander from the Faith. It ſpeaks the Authour (by other titles honourable) truly learned; Who fully underſtanding the matter, hath abandoned all the world, accounting it but droſſe, that he might purchaſe *Chriſt* both to himſelf and others. Nor can we think that this excellent, though little Work, will long lie hid; but believe that beſides this for-

forraign and unknown habit wherein it is now shrowded, it will be rendred more publike, apparelled both in the *French* and *Latin* tongue. *Paris*, *April* 3. 1645.

H. HOLDEN.

I. CALAGHAN.

FINIS.

Captain
Vincent
Warner
near Dale
Kent